

## **LET YOURSELF BE INSTRUCTED BY JESUS CHRIST HIMSELF**

*Very few people know that from 1851 to 1864 Jesus gave a much more complete story of the events that happened during His last 3 years before His crucifixion. A much more complete gospel than what we can find in the Bible. This was revealed by Jesus Christ Himself to a man He choose, namely the Austrian Jakob Lorber who dedicated the last 24 years of his life in the service of our Lord by writing down what He dictated to him through the inner word. He heard the words very clearly in the region of his heart and wrote them faithfully down.*

*This total work consists of 25 books of 100 chapters each. An enormous valuable spiritual treasure. It is up to each individual to discover and proof the many teachings that Jesus revealed to His disciples.*

*Revelations that were not intended to reveal to the world at that time but which are now revealed in a very clear way to us.*

# Book 20

*There is no copyright for this book. This is God's Word and God's Word is free.  
It may be copied freely on condition that the text will not be changed.*

*Original German book: "Das grosse Evangelium Johannes" (1851-1864).  
This Book 20 is translated from the German books VIII - 153 to 220 and IX 32.*

## FOREWORD

It was not the intention to make of this book an "intellectual" translation, but rather to translate it as close as possible to the original text given by Jesus Christ.

The words, expressions and even the sentence structure were kept as close as possible to the original without losing its meaning.

This work was made for every simple humble person whose main purpose it is to know the truth.

The translator

## 1. THE LORD TEACHES THE ROMANS



**I**n this **I** said: “Friend, I surely know best of all how bad things are in Rome and its countries elsewhere, and I also have shown you these bad conditions with the purpose that you should – wherever such things are still happening – keep the young people who were entrusted to you far away from it. But in Rome there are still people who just like you feel no pleasure in all those abominations and who are despising them. And those should no more be miraculously fertilized beforehand so that My Word can take root in them, for they are already fertilized for that.

[2] But those who are still attached to the old, bad manners and customs cannot, no matter how, be made more mature and receptive for My teaching by any preceding miraculous fertilization. For them something totally different must come in order to wake them out of their intoxication. Of this will also be taken care of at the right moment and the right place.

[3] But already now, several people who still adhere strongly to the old, bad festivities and the wild, warlike amusement of the people will begin to distance themselves from it when they will come to speak with you about what you have heard, seen and experienced here.

[4] But in order not to let you Romans return to Rome without the miraculous fertilizer that was desired by you for the sowing of My teaching, I will, as a result of your strong faith in Me, give you the power to heal all sick and crippled people by the laying on of hands, which will give great power and effect to your words.

[5] However, with the power that I have given you now, you certainly should not boast about it, and do not let people admire or honor you for that, but tell and show those who are healed to whom they actually owe their healing, and to whom actually all honor, praise and thanks are due. I give you this power from the might of My will for free. Therefore, heal the people who need your help for free also.

[6] And I give you this power in such increased manner, so that you also can heal the people who are far away at no matter what distance, if you, in thoughts and with a firm faith and firm will, will lay hands upon them in My name.

[7] Provided with this power, you will – if you will use it wisely – bring many people who are in the dark, to believe in the only true God. By that, you will bring them to the light of life and to the full truth, and consequently bring also their souls to eternal life.

[8] But do not participate in the many old, heathenish stupidities, not even for the sake of outer appearance, because watching it would only fill your heart with anger and embitter it towards the fools of the world, and if the heart is filled with gall it will not benefit the soul.

[9] Always remember that the greatest power and might of the spirit in man reveals itself in love, patience, meekness and mercy, wherein it reveals itself in great activity, for if you cannot bring a fool on the right track with love and patience, you will even less accomplish it with anger and rage. Although it is also necessary that now and then, where it is needed, one has to act with the right seriousness, but behind this seriousness, love should always lighten up in the garment of the true good will. If this is not the case, then seriousness is nothing else than a blind and useless noise, which leads to much more harm than advantage.

[10] But where you will easily notice at first sight that one or the other person or also a number of people are too firmly and too deeply buried in all kinds of idolatrous stupidities of the world and who have no ear and even less a heart for the voice of the truth, then turn away from them and do not associate with them, except if such a fool would come to you to listen to one of you, or if something is wrong with him and he seeks your help. If this happens, then show him in wise and understandable words his stupidities, and if he has accepted that, give him then also the help he asked for. But give him, together with the help, the admonition that from then on he should not persevere in the old stupidity and its sins, because his affliction will become still much worse a

second time than the first time for which you have helped him. If you will always follow this advice of Mine, you easily will be able to work and act in My name and you will also richly reap the best fruits of life.

[11] Once you will have educated good disciples yourself in My name, you can also lay hands on them. Then they will also by that perceive the power in themselves, which I have already given to you now by My will.

[12] But I want to point out to you once more that neither one of you, nor later one or the other of your disciples would ever step out of the boundaries of true love, self-control, patience, meekness and mercy, for such stepping out of the boundaries would all too soon lead to all kind of hatred, persecution and war against you. So be especially attentive to this if you do not want to sow instead of blessing, discord, offence, anger and persecution among the people.

[13] It is true that in this world there still will be great discord among the people and the evil consequences thereof, just like on a field when many weeds come up between the purest wheat, but the pure wheat, although it is not flourishing that abundantly, will and has to remain pure wheat. And it always should be said of you that you did not sow weeds between the wheat on the field of life. Engrave these words of Mine very deep in your heart, then your works will be richly blessed. Have you all well absorbed all this in you?"

[14] With surprised happy faces **the prominent Romans** said: "Yes, Lord and Master, and we thank You also with all our heart for such great mercy that You now, without daring to ask You about this, just gave this to us out of the endless fullness of Your love. And that we have now really received this power from You, we have felt deeply within us when You gave it with the almightiness of Your will, because there was as a stream of fire passing through us, and we felt immediately a mighty power of faith and will in us, so that we are now really convinced that we could immediately in Your name and with our will, level whole

mountains with the valleys. And no matter how much Your power in us, which You have granted to us, may increase, we will always only make wisely use of it in case of real need insofar as You have advised us and for which You have given us this power only by Your mercy. O Lord and Master Jesus Jehovah Zebaoth. Is it well like this?"

## 2. THE USE OF THE POWER TO PERFORM WONDERS



SAID: "Most certainly, but if one of you can feel a still higher power in himself, then he can use that also, at least if this would be wise at a certain time and place, but at no time for the reason of showing all the things he can do, but only if in one or the other way he secretly can accomplish something really good for the people in the presence of a few and wise witnesses. Because I cannot give you only the power to heal bodily sicknesses of people, for he who has received this power completely – just like you now – has with that also received the power for a lot of other things.

[2] But he should not show himself with this to the world, so that those should marvel at him and then will also firmly believe everything that he will proclaim to them. But the possessor of such higher spiritual power from Me should always direct himself to Me with the question: 'Lord, if it is also Your will that I will make use of the power that You have given me, then let me know it in my heart and unify Your almighty will with the power that You have mercifully given to me. But if it is not Your will, make it also known to me according to Your love, wisdom and mercy.' Then I will always immediately answer such humble question with yes or no in the heart of the one who asked this question, and I will also clearly show him the reason why a sign should be performed or omitted. The possessor of such a power that was given by Me will however also be able to perform the wonder without My complete approval, but it will be of no benefit to him, and still less to the one for whom he did it, and you also can remember that,

because the one who will in every respect completely walk and act with Me, his works will always go together with the true blessing.

[3] But remember most of all what I have pointed out to you and to all the disciples on the Mount of Olives, namely that you who are proclaiming My gospel to the people, should mainly work by means of the power of the word, because a person who will come to full repentance by the word is a greater gain for My godly Kingdom than 1,000 people who are forced by signs and wonders to accept My teaching. Because the pure word and its light will remain forever, but the signs will disappear and are practically of no value to the descendants who did not witness it. That means that those things are only believed blindly as something extraordinary that happened in history, but they do not offer the believer any full conviction of the truth of My teaching, and they tempt others – idlers who are always strongly inclined to deceit – all too soon and too easily to accomplish false signs and wonders and bring by that the spectators to a dark superstition.

[4] The pure word however, is a light as such and does not need signs as a witness of the truth in itself, because it is the greatest sign of all signs and the greatest wonder of all wonders itself.

[5] If I would have done nothing else but the most amazing signs in your presence, then this would be of as little benefit to you as the wonders of magicians and sorcerers which they often performed for your amusement. But you simply would think that My signs are more exceptional than those of the magicians and sorcerers, and you could have talked about it for a still longer time.

[6] But that which has clearly enlightened and also awakened you within to life was My word and not the signs of which I have performed so many before your eyes. If I would perform still more signs for you, then you would indeed be amazed by them again, but immediately after that you would ask Me: ‘Lord, how were You able to do this sign and how was it done that for instance by Your word and will, bread and wine came into existence?’ Yes, then I Myself would again make use of the word and, as I have

always done for you, explain the wonder in such a way that with your intellect you would understand how I was able to perform such

a wonder.

[7] Well now, when it is again the word and not the sign that gives enlightenment, then the pure word that contains the truth as such can also do it alone, without a preceding sign. That is why the main thing and the most important condition for life can only be found in the word, and not in the sign.

[8] The performance of a sign – if a person has been given the power for it, just like you now – can only have a truly good result within My order when a person, who is able to perform a sign, will do it secretly and out of love for the benefit of his fellowman in My name. However, I am the One who can see that, no matter how secretly it is done, and I also will know how to reward the one who performs signs quietly, in the same manner as he has done the sign in My name.

[9] When you will lay on hands on a sick person, openly before the eyes of the people, so that he will be better, then you have done more than enough for the sake of the testimony of the truth of My word. But secretly, without direct witnesses, you can do it many times a day, and free the poor and suffering people from their distress without letting anyone of them know who set him free of his affliction. I say to you: such healing means more to Me than 100 visible healings before the eyes of the world. Therefore, make use of the power that has been given to you now by Me, always according to the meaning that I have shown you, then I will know how to bless you for it. Have you all well understood this now?”

[10] All of them confirmed also this gratefully and thought now deeply about all the things which they had heard from Me.

[11] But now also **the captain from Bethlehem** came to Me and said: “Lord and Master. I am also a Roman and I firmly believe in You and I love You very much. You have given something great now to those 10 Romans and You have also shown them truthfully how they all have to use it. Would You also not give this same



kindness to me? Truly, I always would make the right use of it. And especially against the lying tongues of the Pharisees I very well could use such gift of mercy, because these men make the blind people believe that in case of necessity they are even able to bring the dead from the graves back to life again whenever they want and are allowed to do it. Such words are of course nothing else but meaningless smoke and vapor behind which not even one truth was hidden. If I also would have such secret inner power, I surely would know what I should and also would do regarding those meaningless bawlers.”

[12] **I** said: “This I surely know beforehand, and that is exactly why I do not give you such power yet, because you do not have the right maturity for it yet. However, you also have the pure word now and you can use it. And this is – as I have clearly shown now – much more valuable than performing signs. Therefore, use first with success that which you have. After that, all the other things will be given to you in addition.”

[13] When the captain heard this from Me, he also was satisfied with that and said: “This is true, and therefore also good. Lord, only Your will be done.”

[14] **I** said: “That, friend, is more valuable than the performance of 1,000 signs.”

[15] When I had said that, it became already quite luminous, and 3 Essenes came from Jerusalem, having heard somewhere that they could receive information with Lazarus in Bethany about where I was perhaps staying.

### **3. THE ESSENES COMPLAIN TO THE LORD ABOUT THEIR NEED**



**E** were now as usual watching very quietly the different morning scenes. However, a few disciples talked with each other about the gifts to perform wonders that were given to the 10 Romans, and they were secretly envying them about it.

[2] And in the mean time, a servant of Lazarus brought also the 3 Essenes who arrived from Jerusalem to Me on the hill, presented them first to Lazarus and only after that he brought them to Me.

[3] I asked them immediately what they wanted, so that they could relieve their heart in the presence of witnesses, for I knew already for a long time why they had sought Me and why they now had come to Me.

[4] All 3 of them bowed deeply before Me, and **one of them** said: "Lord and Master, several months ago our messengers came to You and they received instructions from You concerning how we should act in our institute – which now has a general and great reputation – from the viewpoint of the only truth, because otherwise we soon will have to go through times in which all kind of disaster would brake out over us. Therefore, we have also done what the returned messengers have emphasized as Your will, and since then we also did not perform one false miracle, while the messengers gave us the full assurance in Your name that we, if we would precisely live and act according to Your teaching and would seriously stick to it, we certainly would be able to do the greatest and most real signs whenever needed.

[5] But because of this we came now really into trouble in many respects and we do not know what to do, and even less how we have to save us from it, because firstly there are now day after day all kinds of people who are coming from all directions, and many bring us a great number of children to revive them, and if we do not accept them to raise them up they cry and lament terribly, for which they almost want to burry us under gold, silver, precious stones and pearls. No matter what good reason we give them as to why we cannot and may no more do this remains fruitless, and for the sake of our peace and safety we are now forced to accept the dead children, and after 4 months there are now already at least about 500 of them.

[6] Certainly several years are needed to bring those children of different age back to life again by means of our old method, and certainly when still 1 and often 2 to 3 are added. It is true that we

have tried to call these dead back to life again in Your name, but no miracle happened and for that time we had to use our old method again.

[7] This is now, as I said, our first degree of our disaster. However, the second and still greater one is – since the time we started to work and act according to Your teaching – that in our workplaces for children we now have really too few children for exchange, because according to Your word we let them go out of the nurseries together with their mothers and feeders to a better destination, while we took care that they would not lack any necessary treatment. We gave money and other treasures to the many mothers and feeders and let them go while we gave them of course a reason for this new method of ours, which they could understand.

[8] This is done, even in a good way, but where do we have to find other children in a short time, and how can we by that still persevere in Your teaching of which truth we are permeated? Lord, from this You can see, and also all Your disciples, in what kind of great embarrassment we are in now. How must we, how can we escape the dangers that are threatening us from all sides?

[9] Lord and Master, if You will not help us in a miraculous way, we all will go to ruin in a short time. We also have abolished all feasts regarding the reviving of people, and also all other sorceries, but still, the people are coming to us from all directions in order to receive our counsel and help. Only a few are satisfied with instruction only. Most of them want deeds as we have done before, and this we do not want, because we once made a firm and serious resolution to live and act as strictly and purely as possible according to Your teaching.

[10] Ah, it is really difficult now to be a real man in the world when on the one hand we encounter the gigantic great blindness of the people who have not the slightest idea of the truth, while on the other hand we in ourselves have to cope with the living truth that is clear as the sun and for which we really have to compete. I do not mean the material loss that we are now suffering while striving for

the pure truth, for we still have more than enough material wealth, but those other difficulties into which we are coming still deeper day after day are making us now completely desperate. Lord and Master, we beg You now very urgently for advice and for true help.”

#### 4. THE ADVICE OF THE LORD TO THE ESSENES



SAID: “I know and can see in what kind of great embarrassment you now have come and also had to come before the people. However, it also has to happen this way when a person who formerly showed off and made himself important in the eyes of the people through all kinds of tricks, worldly cleverness and deceit to obtain great treasures from them in a cunning manner has seized the truth in order to better himself within. Because he does not want to mislead and deceive the people anymore, but he does not dare to tell them the truth, so that they would not be angry and would say to them: ‘O you miserable deceiver. If you now are professing the truth and can speak and act accordingly, then why have you not done this since the beginning? What evil did we ever do to you that for years you have behaved before us as a vile deceiver? Now compensate for all the deceit that you have done to us, otherwise you will not escape our just vengeance’.

[2] Yes, friends, it is true that the inner conscience speaks this very angry language continuously to the one who through tricks and deceit wants to take advantage of credulous mankind, and does it also by means of his cunning worldly intellect. But such a person will finally anesthetize his conscience, which is the inner spirit of life and truth within man, and deceives more and more the people who have been made blind.

[3] But what will happen next when the day of the full truth for all men will dawn? Whereto will they flee from those who were deceived and to whom they lied so often and so mercilessly? Truly, that will be a terrible flight, and those who will flee will

shout and say: 'Mountains, fall on us, so that the light of truth of the great day would not uncover us and we should be revealed before the eyes of those who we have deceived and to whom we lied in the most vile way.'

[4] However, I say this to you who now for the sake of the pure truth have distanced yourself from the great deceptions, because here a lot can still be made up for by the right works of love, but in the other world, where everything will be revealed, even the most secret thought of the soul, it will not do, and the deceiver and liar will have to go through the most bitter humiliations and will be loaded with more than great destroying shame in the eyes of all the righteous ones.

[5] Even for Me it is now difficult to give you a good advice and give you also real help, for I, who am the living truth Myself can still not justify your conduct of the past and let the people in the delusion in which you put them. Speak now the truth to all who come to you, teach them in the right way and tell them that I have instructed this to you, and tell them also the true reason why you now think, will and act differently than before when you were still far away from the truth. Tell them also that it was not your evil will, but only a certain compassion for suffering mankind who are without light that made you decide to bring objects, skills and doctrines to life by means of your knowledge and acquired abilities in which a lot of people found comfort. But because you now with My help have penetrated to the pure truth, you do not want to withhold the pure and living truth from those who always have put their trust in you, which will be eternally more beneficial than everything what you have formerly done for them.

[6] When you all will proclaim the truth to the people in this way, they will not leave you in anger, but they will listen to you and will later live as true friends of the truth. Because that which you did not possess before, you also could not give to anyone, what every person who is gifted with a certain insight will understand, and this will also not make him angry.

[7] Now hold on only to the truth, for only that can and will make

you free and will from now on give you all protection and all help. But being in the truth on the one hand, and on the other hand still wanting to earn one's daily bread with the lie, is quite as incompatible with each other as day and night or life and death. Did you well understand Me?"

[8] **The 3 Essenes** said: "Lord and Master, we surely did understand You and we also can see that You are completely right in every respect, but what should we do with those 500 dead children? Must we bury them or give them with one or the other pretext back to the parents or members of the family of whom most of them are still waiting in the village, because this oppresses us now most? On the one hand we do not want to let people who live in hope return home again, being full of sorrow and without any comfort, but on the other hand our conscience tells us now that we, who have received the pure truth, should not still more deceive and oppress mankind who have already been deceived and oppressed too much in every way. If we will tell them now the full truth at once, they will become unhappy, but if we would as far as possible still practice the same what we have done before and consequently will make the mournful people happy and satisfied, then we will have strengthened them again in the old superstition and through them many others and driven them still deeper into the darkness. Lord, what would here actually be the golden middle way, so that those who are waiting would not mourn and also not leave us while being deceived again?"

[9] **I** said: "Also in this it is difficult to find a good middle way, but since you now seriously want to end all your old deceptions and want to walk in future the ways of the full truth from God who has now come in Me in this world, I want to do something for you Myself. In a few days I will come to you and then it will be clear about all the things that can be done. But now you can go and announce it to your brothers, then they will know how to arrange all the rest according to the truth."

[10] **With these words of Mine, the 3 were completely satisfied, thanked Me for the lesson, for the good advice and for the promise**

that I would visit them in a few days. Then they stood up and continued their way still before sunrise. Therefore, they did not take breakfast in Bethany. Only with the innkeeper in the valley they went inside, took bread and wine and spoke with the servants who knew a lot of things to tell about Me, and only after a couple of hours they continued to travel along the way of Bethlehem.

## 5. THE BUSINESS CARAVAN FROM DAMASCUS



OW we were again watching undisturbed the morning scenes, as the morning was this time unusually pure and clear, because the nightly storm had thoroughly purified the atmospheric air.

[2] The highest tops of very far alps and mountains could therefore also be well distinguished, which otherwise is not possible when the air is more saturated with vapors. And so, this morning from our hill we could greatly enjoy an exceptional beautiful view. Only here and there, where the greater fires which came from the nightly storm were still not extinguished, the air was made unclear by the smoke, which was however not detrimental to the beautiful view.

[3] Now, when we were quietly looking from our hill at the environment, our captain saw that on the broad main road, which led from Bethany to Jerusalem, a big group of people were passing by with all kinds of pack animals, like donkeys, pack horses, oxen and camels. He asked Lazarus what this convoy was all about and which direction it would take.

[4] **Lazarus**, who was surprised himself by the great number of people who dragged along, said: “My dear friend, even I do not know this, because such a big caravan around this time is unusual. Also, the convoy is still too far to determine if they are Jews, Greeks, Persians or Egyptians. But I would not find it pleasant when they would rest here in Bethany and they perhaps would even use one of my inns. In that case I should send them today to the valley to my friend and neighbor.”

[5] **The innkeeper from the valley who was present said:** “O my dear brother, this caravan, of which we cannot even see the end yet, could difficultly be taken care of and even more difficultly be accommodated with me. But you have here in this place, which mostly belongs to you, 7 big inns, and then your big master house is not even included. Besides, there are here even several small inns more. That is why such a big caravan can here be better and more easily served and accommodated in a short time than with me in the valley. Besides, we should not beforehand fully conclude that this caravan, which was already on its way before sunrise, will already rest here. Just let us wait, then it will become apparent what we should do.”

[6] **Then Lazarus turned to Me and said:** “Lord and Master, please tell us what this big caravan is all about, whereto it is going at this time and where it comes from.”

[7] **I said:** “Well well, why should we worry about these businessmen from Damascus who are passing by here with all the products of their zeal towards the cities at the shore of the sea in order to sell them there? Just let them pass by undisturbed.”

[8] **With these words I put the captain, Lazarus and the innkeeper from the valley at ease, and we watched now again very quietly the morning and also the caravan that drew near the village, and this of course also moved up a real cloud of dust along the way, because the frequently ridden and walked main roads in the Jewish country never lacked dust, and even when the storm blew up most of the dust and carried it far away during the night, there was still a lot that remained on the road.**

[9] **When the front line reached the village and moved on without standing still, the sun emerged above the distant horizon and illuminated with its rays the whole environment. Also the dust of the road on which the light of the sunrays fell, was very nice to see.**

[10] **And the captain said:** “Oh, the light exalts everything on which it shines. Also the dust of the road that is really not beautiful, turns from a certain distance into something refreshing when it swirls up in the rays of the sun.”



[11] **I** said: “Yes, yes, you have now made a very good and instructive remark. The worldly people are in more than one respect similar to the dust of the road, because firstly they are lazy to do that which is good and they fill the road of life with their insignificance but they become very annoying for the traveler of life who diligently is doing his best to act well. Only a real storm of judgment can bring such people to some activity, cleans up by that the roads of life and carries the dust away to extensive farmlands, meadows and fields where it then soon turns into fertile soil.

[12] Such worldly dust people are also beautiful to look at when they are illuminated by the light of life, but only after they became fertile soil they can be compared to a good traveler of life. However, as long as they are only showing off in the pure air of life and glitter in the rays of the sun of life of which the light illuminates only their outward appearance but not also their inner self, they are for the true traveler of life a nuisance and they strongly resemble the Pharisees and other heathenish priests of idolatry. Whenever there is a life storm or another life activity coming up around them, they always exalt themselves, hinder and dirty the roads of life and the travelers, and make the light, which illuminates the road, unclear and weak.

[13] Although, from a certain short distance they give the impression that they are also illuminated and very bearable, and many could think and say: ‘Yes, actually they are active and they have light’, but this is not so, for even if they lay peaceful on the road or are swirled up by the wind, they remain lazy and passive. And because they exalt themselves they always become a nuisance and wherever possible even harmful for the real traveler of life. If also you will therefore from now on be wise while you are traveling on My roads of life, keeping in mind this precaution that you will avoid those broad main roads of the world and would walk on the more dustless and small paths and even will act there with peace, patience and serenity, then you will not have to go through many unpleasant things with the dust of the worldly roads.

[14] But if you will walk on the roads of life like the caravan that is passing through down there on the broad main road, moving on with great haste and much noise in order to arrive quickly at the places where they maybe can obtain worldly gain, then also you will have to endure many difficult and nasty battles with the dust. Remember this lesson that I have given you on this occasion, and if you will practice it, it will be very beneficial to you.”

[15] **Then the captain said:** “Oh, how again true and striking were, o Lord and Master, these words of Yours. Everywhere on the roads of life there is now a hardly bearable quantity of this annoying worldly dust, and truly we have to be very cautious not to make it swirl up while walking. Oh, I will especially take ad notam<sup>1</sup> of this lesson.”

[16] **I said:** “Do it, then you will easily go forward and keep a clear sight.”

[17] As soon as I said this to the captain, there was a messenger coming who invited us for the morning meal.

[18] But because the caravan did still not pass by, I said: “We will let these dusty and noisy world completely pass by the village, for if we would go down now immediately, some of them would notice us and would ask us one or the other thing, but if we will remain here a few moments more we will escape this danger.”

[19] All those who were present were of course completely satisfied with that, and so we still stayed a little half hour on the hill. At that time the caravan passed by completely and we could then go immediately unhindered down and enter the house for the morning meal.

[20] So we went down in a good order, sat down at the big table and after I first had blessed the food and drink, we consumed the rich and good tasting morning meal. The Romans really enjoyed the wine, so that Lazarus had to fill up their cups a few times, in which he took great pleasure.

[21] **Agricola**, whose tongue was made loose by the wine, said

---

<sup>1</sup> Meaning: “take note”.

**to Me:** “Lord and Master, forgive me that during the morning meal I have already drunk a few cups more, but I have only done this together with my companions to make Your imminent good-bye more bearable. Oh, if only I always could stay with You. For this I would give all my earthly goods and all my worldly dignities and functions.”

[22] **I said:** “Your wish and will are to Me as valuable as if you also have done it, but you will do Me and a lot of people a greater service as manager over the earthly goods and the spiritual treasures that are entrusted to you, which I have given you only here as a possession. If you will use all these wisely according to My advice, then I will also be with you in spirit and give you at each moment what you need. Later in My Kingdom however, you will live eternally with Me as My true friends and be active close to Me. Accept this also as a real comfort and for the complete strengthening of your souls in your heart.”

[23] Then we stood up from the table and I put My hands on the Romans and blessed and strengthened them. Then all became cheerful and full of good courage and thanked Me verbally once more for everything that has happened to them during those several days in My presence.

## 6. THE GOODBYE OF LAZARUS' FAMILY



**HEN I called Raphael and gave him a sign that he should prepare everything now for the departure of the Romans.**

[2] **Then Raphael said:** “Lord, Your holy will, full of eternal and endless power and might in me is already an accomplished work. Just look all of you outside to the big inner court, then you will find everything in the best of order. Also the youth are already sitting on the appropriate pack animals and are waiting for the moment they can depart from here, but most of all that they can see their true Father one more time in this life and to thank Him for everything and to ask Him if He would like to always remember them in His Fatherly love.”

[3] After Raphael's words, everybody stood up and hurried to the spacious inner court, and all of them were surprised about the pure miracle.

[4] Now I went to the youth and gave them the good blessing, and they thanked Me with many tears. They wanted to thank Me with clearly spoken out words, which they hardly could do because of sheer tears of love.

[5] However **I** said with a friendly voice to them: "Children, I understand the inner, living language of your heart that is more dear to Me than the most beautiful words of the mouth. Remain in that love, then I will be among you as your true Father in the spirit and will teach and educate you by My living word. Amen."

[6] Then I gave Raphael once more an inner sign, and he mounted a pack animal, took place in front of the youth, and at the command of Raphael the caravan came well into movement and turned off to the way to Tyre.

[7] Then also the Romans with all their serving personnel mounted their pack animals, and together with them also the converted Pharisees with their women and children and, as known, also all the others of those who were present here, who were accepted and admitted by the Romans. They thanked Me also with many tears for all the mercy and great deeds that were shown to them.

[8] Then I went to the Romans, stretched out My hand to them and gave them the advice to follow the caravan of Raphael that would escort them visibly until before the palace of Cyrenius. There he would give them the right instruction how they could travel on sea.

[9] Agricola thanked Me for it and asked Me hastily what Raphael would do after that.

[10] But **I** said to him in a friendly way: "Do not worry about him, for he is a spirit and knows what he should do according to My will which he plainly knows. Whenever you will call him, in love for Me, then he will not refrain to support you by word and deed. And now also you should begin to leave."

[11] Then they all said goodbye to Lazarus and also to all the others who still left behind, and after that they began to leave.

The Romans were also escorted by the captain, his companions and the 3 innkeepers, after they first expressed their love, thanks and honor to Me, for they knew that I also would not stay any longer in Bethany.

[12] And so, Bethany was now again deserted by the many guests. Only I with My old disciples, with the Jewish Greeks and with the disciples of John still stayed behind for a short time. And only now I said confidentially that I would go now to the environment of Jericho and the 10 known cities, and I let the disciples free to decide to go with Me. All of them wanted to go with Me and I instructed them, as well as everyone in the house of Lazarus to tell no one where I would go. And all promised Me explicitly that in everything they would act according to My will.

[13] But now also Mary of Magdalon asked Me if she could come with Me.

[14] But I said to her: “Mary, you are free to do so, just as I have promised you, but in order to prevent that the blind world should take offence at us, it would be better to stay in the house of brother Lazarus and to follow Me in your heart instead of following Me on foot. The sisters of this brother love you and you will have the opportunity to render them many good services, which I will consider as if you have done such a service for Me. But with this I still do not give you a command, but I leave you completely free to do whatever you prefer.”

[15] **Then Magdalene said:** “Lord, from now on I will always do only that which You prefer and which is most pleasing to You, and therefore I will stay with Lazarus until Your speedy return and I will follow You in my heart. But we all ask You, o Lord and Master, if You would like to return soon to us. For without You our existence and life will look very sad.”

[16] **I said:** “Mary, even if I will not be bodily with and among you, I still will be present and active in spirit with you, for I am indeed in the spirit continuously omnipresent, because I need to sustain and lead all things in the eternal infinity. If I would not be omnipresent in the spirit, then every existence would go to ruin

and no creature would exist in the entire infinity, which you surely will understand now, because by the might of My extremely living and active will I Myself am indeed since eternity everything in everything, and everything is in Me. The Father, who sent Me as a Son of Man into this world is in Me, and I and He are not two, but completely one. Therefore the will of the Father is also My will and this is active everywhere.

[17] But of course, no man can see the Father as such, for without Me He would not be there, nor I without Him, because I and He are completely one Being. But whoever sees and hears Me, sees and hears also the Father, for by My will I have sent Myself into this world as Father. Therefore, blessed are you who believe in Me, for whoever believes in Me, believes also in the Father who sent Me, and He will therefore give him eternal life.

[18] If you will take these words well at heart, you will be cheerful in your mind, for you will surely feel that I, despite My personal bodily absence, I still will be and stay with you. Mary, did you well understand these words of Mine?"

[19] **Mary** said: "Yes, Lord and Master, and Father, Son and Spirit. Therefore, I will be able to follow You more easily and more determinedly in my heart."

[20] Then **I** turned to My disciples and said: "Up till now I have only worked as the Lord and Master, and you were only as it were dumb witnesses of everything that I have taught and done, but from now on you will also work with Me, just as Raphael has worked visibly before the eyes of everyone. Let us therefore go now."

[21] Then we went immediately on our way towards the valley, along which it was easy to arrive in half an hour to the innkeeper in the valley. Lazarus with his 2 sisters and with Mary of Magdalon escorted Me to the innkeeper in the valley who, from the moment he saw Me coming from far, ran together with his family immediately to Me with open arms, and he still gave Me many greetings from the Romans. We paused at his house for a while, and at the request of the innkeeper I blessed his children and

his whole family, for which I received thanks from all sides.  
[22] Then Lazarus said goodbye to his family and went to his house in Bethany where already much work was waiting for him.

## 7. ALONG THE WAY TO THE INN



HOWEVER, also the innkeeper of the big inn at the main road that led to Tyre and also to other cities at the sea was still present with the innkeeper in the valley, because the Romans took from here the way to the north which led to Galilee, the road that also Raphael with the youth had taken. And that is why it was not really necessary for the innkeeper at the southern main road to hurry home. But since I had to take this road with the disciples to reach the places which I had chosen this time, the innkeeper, who had not been at home for almost 16 days, went now with us and asked Me in advance if I would accept his hospitality in his house on that day.

[2] And I said to him: “You can be sure of that, but we will not stay overnight with you, for I have to hurry so that I still can go a long way today, because there is still important work waiting for Me.”

[3] The innkeeper was satisfied with this answer and asked Me if he should maybe go ahead, so that at My arrival everything would be ready, and then I should not have to stay too long.

[4] And I said: “Very good, friend, if you can walk considerably much faster, you surely can go ahead, for we all will walk at a calm pace, and because you have such a good will, I do not wish to refuse the help of your feet. So just try to see how much faster you can go than us.”

[5] Then the innkeeper who was a big man with long legs began strongly to speed up his pace, and after half an hour he was already so far ahead of us that we hardly could see him, and so he arrived largely 1 hour before us at the inn.

[6] However, when he arrived home, his family related endlessly about all the fright and anguish they had to go through during his

absence. More in particular that the true fire storm of this night, by which several houses in the environment were greatly damaged, had scared all the inhabitants of the village so much that they fainted completely and had almost died.

[7] **But the innkeeper said:** “I know all about it and we will talk about it when the right time has come, but now there is something more important to do. In about 1 hour the great Lord and Master will come here with His disciples. Therefore, take care of a good and rich midday meal for at least 40 people. Hurry, so that He, when He comes, will find everything in order, for you all know what kind of great help that He gave to our house last year, and that is why it is now our highest duty to show Him as good as possible our gratitude by action.”

[8] **The innkeeper had hardly said that when young and old started immediately,** and soon everything was arranged in such a way that at our arrival we already found a well-prepared midday meal.

[9] **But on the way to the mentioned inn there was however nothing special that happened which is worth mentioning,** and therefore it is also not necessary to particularly mention anything about it. The disciples talked with each other about everything that happened in and around Jerusalem during these days, and as a result they soon asked Me for an additional explanation about one or the other thing, which I also gave to them. And so, this otherwise somewhat boring road was covered in a real cheerful mood.

[10] **About a couple of mornings of land before the inn there were 2 real professional beggars,** asking for alms.

[11] **But I said to them:** “It is not nice of you two to beg here, for you are not in need for alms. Why actually did you lease your houses and pieces of land for much money in the vicinity of Samaria and have then put your money at a usurious rate on the bank of exchange? You have become rich people and are begging now in poor clothing in a foreign region, so that you can save your great percentage of interest and moreover are taking away from the real poor what is their due. Did you then not learn from the law



that one should love God above all and his neighbor as himself? Do you think that you are living and acting according to the law, the way you are doing now? Stand up both of you from this place, you hypocrites and deceivers, otherwise evil will come over you.

[12] Only him who is really poor and who also cannot work anymore because of his high age or because of paralysis of his limbs or his spirit has received the right from God to make claims on the mercy of his richer fellowmen. And whoever gives him something, God will also reward him, and for the one who receives it He will bless the donation and give him also the reward for his patience with which he had endured his real poverty. However, when God will also reward the mercifulness of the one who in his ignorance has given you alms because he thought that you were real poor men, He will chastise you all the more as deceivers and hypocrites, here and in the beyond.

[13] It is also written: 'Whoever is good of heart and gives reward to a prophet or a teacher and brings him an offering, will later on also receive the reward of a prophet.' Are you perhaps prophets, enlightened by God's Spirit to lighten as a light from the Heavens the people on Earth who walk in the night of their sins? O, that you have never been, although you, in order to catch more alms of the credulous people you have already several times acted as such, without believing in God because you both have already for a long time the belief of the blind Sadducees. But for this reason you are all the more punishable because you are taking away from the real poor people of this region what is their due. So stand up quickly and move away from here, otherwise you will come to know the might of the One who is now saying this to you."

[14] Then the 2 beggars stood up quickly from their beggar places, because they felt really touched.

[15] **One of them**, who in his mind began to think that I was right, said: "Lord, You must be a great wise Man and even a prophet, for You hardly could have known from somewhere else about our situation. As far as I am concerned, I thank You for this admonishment and I give You here also faithfully and openly my

promise that I not only will never beg anymore, but I will remember all the poor people in this region with my wealth and will indemnify them tenfold whatever loss they suffered because of me. But if You are a prophet and thus a friend of God, please ask then also for me that He would forgive my sins.”

[16] **I** said: “Go and act according to the promise that you have made, then your sins will be forgiven.”

[17] **Now the second one** said: “Can I also expect forgiveness of my sins if I do what my neighbor wants to do?”

[18] **I** said: “You should make a much greater sacrifice if you want to receive forgiveness of your heavy and many sins, for the wealth that your neighbor possesses was inherited in an honest way, but you have grabbed your wealth like a street robber by extorting poor widows and orphans in the most disgraceful manner. Therefore, take care to indemnify and pay off that debt in the eyes of God and men, otherwise you will not receive forgiveness of your sins.”

[19] **When the second one** heard My verdict, he became really embarrassed and said finally: “Then there will be no other way for me than to become a real beggar myself.”

[20] **I** said: “That will not be necessary as long as you have sufficient strength to work. Go and work, then you will have your daily bread.”

[21] **Now the first and better one** said: “Let us go now and do follow you also the advice of this true prophet, and when you have done everything, I will take you up and give you work.”

[22] **And I** said: “What he will find with you, after he made up for all the harm that he has caused, that you will also find with Me at the right time. But now go and act according to the promise that You gave Me.”

[23] Then these 2 beggars bowed and went quickly over the mountains to their country.

[24] Now we also continued our way and we soon reached the big inn. When we came near to this one, the extremely kind innkeeper noticed us also and he came to meet us with open arms. When he was with us, he thanked Me for the grace that came to his house by

My visit.

[25] And **I** said to him: “Yes, over your house has now really come a great gain. But it was not necessary to slaughter a calf in order to prepare for Me and My disciples a midday meal, for I only look at a noble heart and to a completely good will. Wherever I can find that, as with you, no slaughtered and fried calf are needed and still less various other well-prepared food. However, you have done it with joy, because you knew that I would be your guest this afternoon, and that is why I accept your gift with joy. However, we will not stay in your house for a long time since we still have a long way before us.”

[26] **The innkeeper** said: “O Lord and Master, everything happens according to Your will and satisfaction. However, I and my family became a little afraid that You still might have turned off to another direction, because according to my calculation You already had to arrive here half an hour ago.”

[27] **I** said: “That would also have happened if I did not have to clean up your main road of an already long existing uncleanness. Such a good and necessary work did somewhat delay us and so I had to arrive here a little later, but still I have arrived, as always, at the right time.

[28] **The innkeeper** said: “But, Lord and Master, why do You want to be involved with the simple work to clean up the roads, for this is the work of our lowest helpers?”

[29] **I** said: “O friend, if I would not clean up your way of life, wipe and put it in order, then the salvation of your souls would be over. Thus, I am a very important, good and real constructor and cleaner of roads. Wherever I do not clear the way and clean them up, there are either no roads at all, or if apparent roads do exist, then they are still so much full of trash and mud that no traveler could move forward on them, but would be forced to turn around or to perish in the dirt along the way. Understand this image well, then it will be clear to you how and why I am a constructor of roads and a true Master of the roads.”

[30] Actually the innkeeper did not understand it, but soon My

disciples explained it to him, after which we then went into the house and consumed the well-prepared meal. The wine made the innkeeper and his family very cheerful and eloquent, by which he then also expressed his warm thanks for the cleansing of the road. We stayed here altogether one and a half hour, instructed the people of the innkeeper about many things and continued our way.

## 8. ABOUT RELIGION AND USEFUL PRAYER



UT since we traveled through the village, many saw us and noticed that it was I, because a few of them still knew Me since last year, and others recognized Me because they had seen Me in Jerusalem. Now they came to Me and asked Me if I at least would not like to stay 1 night with them in the village and also help many sick people, because the vision, which they had seen a few days before during the night, and the real fire storm of last night had such a bad influence on some people who were internally weak and fearful that they were now very ill and confined to bed, and the doctor of the village could not help them because he did not know the disease and thus also not the medicine for that.

[2] I slowed down My pace and said to those who stopped Me: “Have you then not heard that God is almighty and merciful? Why do you not pray to God and ask Him for help if you are in distress?”

[3] **One of them said:** “Dear Master, it is easy for You to say, because God gives You everything for which You ask Him in Your secret manner. But we men can offer, pray and beg as much as we want and will, all this does not help us, for God does not pay attention to us, although we are still observing the laws of Moses as much as possible. But at the time of the prophets it was also more or less the same thing: God has always only answered the prayers of the elect prophets, but the laymen could pray and beg their whole life for this or that and they still did not receive anything. O, it would be a 1,000 times more dear to us if God in

case of need would always answer our prayers than that we, because God does not listen to us, have to seek for help with weak men who can only help us rarely. But what else can and must we do if we can see all too clearly that our praying and begging does not give us any help for our great distress?"

[4] I said: "O, with these meaningless excuses of yours you will achieve nothing with Me. You are lacking nearly completely faith and a real living trust in God, and therefore God does not answer your prayers and does not pay attention to your sacrifices. Why actually do you not pray yourself with full faith and trust? Because this seems too uneasy for you. That is why you have in the congregation certain people who pray and beg for you, who are authorized by the temple and whom you pay, so that they would beseech for you this or that from God. If you can give your faith and trust to these hypocrites, who are always letting themselves be well paid for their pretended effort and whose praying and begging have never given you any help, then why do you not prefer to put your faith and trust in God the Lord and Father Himself?

[5] I say to you: this is because of your own laziness. You are earthly wealthy possessors of goods, and already since your youth you are used to let your helpers and maids work for you for a meager salary, and with that you like to play as severe lords, and you also believe that those prayers and beggars must also work for you with God successfully because you pay them well for that. But then God turns His face away from you and will never listen to the disgusting, senseless and spiritless bawling of the lips of your hypocritical servants of God. And that is then also the reason why God cannot, will and may not help you. For if God would do that, then He as the highest, eternal wisdom, love and power, would let you sink down even deeper into full ruin, which is only caused by your laziness.

[6] Therefore, awaken your faith in God and the real, inner love for Him and firm trust in Him. Pray and beg yourself in spirit and in truth to Him, then He certainly will hear you. Thus, pray yourself without ceasing, do real penance and endure also the suffering,

which has come over you for good reasons, with patience and true dedication to the godly will, as you can learn from the patience of Job, then God will help you out of every distress, as far as this will be good for the salvation of your souls.

[7] Although you have begged Me now yourselves to deliver you from your distress, because you think that I am a prophet to whom God has given a great power, and look, I can and will hear and help you as less as God Himself, for I and God – whom you do not know, for which reason you also do not believe in Him – are one in spirit, one in will and one in mind. What you can never achieve with your manner of praying and begging to God, that you will also not achieve with Me. Therefore, do first what I have advised you, then I will help you also, even if I will not stay overnight with you. But some of you have followed Me completely to Capernaum in Galilee, why did they actually leave Me there again?”


[8] **One of them said:** “Master, You have given there a strange teaching in the synagogue about the eating of Your flesh and the drinking of Your blood and You presented it in such a way that no one could receive the eternal life of his soul if he would not eat the flesh of Your body and drink its blood. Then we were afraid that You had gone insane, and then we also withdrew because we did not want to be called disciples of a prophet who had become insane. But when we saw You again a short time ago in Jerusalem during the feast in the temple, and we could convince ourselves with our own eyes and ears that You are as wise and powerful as we had already come to know You before, then we also believed in You again, and when You now were traveling through our village and we recognized You, we came to You with complete faith and have presented our need to You. If You can and want to help us, then we will not show us ungrateful, but if You now cannot and do not want to, for the reason that You have explained to us, then think about us if You consider us suited and worthy for it.”

[9] **I said:** “Act accordingly, then the help will not stay away.”

[10] **Then I gave a sign to the disciples to move on, and so we also continued our way without further delay.**

[11] Even though a few of the village followed us for a while, but because we moved on quickly, those who followed us were soon lagging behind, turned around and went back to their village.

## 9. THE PARABLE OF THE JUDGE AND THE WIDOW

UT when we had left the village already quite far behind us, **the disciples** asked Me: “Lord and Master, why actually did You not help these Jews at all, while they still asked You very explicitly and have sent no one to pray and beg You?”

[2] **I** said: “Did I have to strengthen them even more in their old laziness and in their unbelief and superstition than they are in already now since a long time? I only have shown them the way they have to go. If they will do it, they also will be helped at the right time, but if they will not do it, then they also may remain as they are and build their houses on sand. It will not really confuse us, for if a person, against the advice of wisdom, wants to harm himself, no injustice is done to him.

[3] With these people, whose request I did not grant, an affliction with all kinds of distress and suffering is necessary, for through this they will waken up from their old laziness and be trained in patience, and their hearts will become softer and more merciful than it has been the case until now. For I am not always a helper, but wherever this is necessary, also a righteous judge.

[4] Now listen to a parable, which will show you even more clearly why I have so seriously pressed on the heart of the inhabitants of the village through which we have now passed, that they independently should pray and beg in full faith.

[5] Once there was in a city a righteous judge, who did not fear God and was also not afraid of any man. In that same city there was however a widow. She went to the judge and said: ‘Release me of my adversary’. However the judge pretended not to hear the words of the widow and for a long time he did not want to give in to the wish of the widow. But because the widow did not cease

with her pleadings, he thought by himself: ‘Even though I have no fear for God and am also not afraid of any man, I still will save her, for she is causing me now already so much trouble, or else she will finally make me completely deaf with her screaming for help.’

[6] Now **Simon Judah** said: “Thus, in this manner, man who wants to receive something from God must by means of his praying and begging be simply annoying and unbearable to Him? But I thought that for God who lives in You and who is full of the highest love and compassion, only a living faith and trust are needed in order to be heard, sooner than with a judge of this world?

[7] You already have given us a similar image, and more exactly of that father of the house to whom in the middle of the night a hungry man came, who woke him up, and because of his great hunger was asking for bread. The father of the house did at such a moment also not give him bread out of love and compassion, but only because he wanted to get rid of the shameless annoying persistence of the nightly bread beggar.

[8] This matter seems, to be honest, rather strange to me. If we ask You for something, then You give it to us at once, without an almost shameless persistence, and so You also have given to gentiles, tax collectors and a great number of sinners, and written the guilt of the adulteress in the sand. But this teaching of Yours, namely how we should beseech something from God, does however not agree with all the other things that You have taught. How do we have to understand this?”

[9] **I** said: “Then continue to listen to what the judge says, who you believe is unrighteous, and who is – mark you – Myself. This judge says: when according to the parable a worldly judge will do justice to the complaining widow, how much more will God save His chosen ones when they in a certain way cry out day and night that He would have patience with them and would like to be kind and merciful. I say to you: He will save them speedily. But when the Son of Man will return at any time, do you think, Simon Judah, that He will find faith on Earth? Yes, He will – just as at this time



– find almost no faith at all, and those who still will believe in Him will be laughed at and mocked.

[10] But still, there will also be many who will not let themselves be blinded by worldly wisdom and will proclaim My word openly, and to them I will then also come at day and at night. I will reveal Myself to them and will protect them against the persecutions of the world and will also give them the miraculous gift to help by means of love, the oppressed, the cripple and the sick. And so it will become lighter and more comforting on Earth. Do you understand this prophecy?”

## 10. THE ORDER IN THE HOUSEHOLD OF GOD



**IMON JUDAH** said: “Lord, in view of time, when will this happen on Earth?”

[2] **I** said: “Simon Judah, because of your mighty faith I have given you the keys to the Kingdom of God and have called you a rock upon which I will build My church, which will not be conquered by the gates of Hell. You would be a new Aaron and sit on his chair. Yes, you will also be, because you will be, together with your other brothers, a spreader of My word.

[3] But when after several hundred years this will be known by the heathens, they will claim in Rome that you have established that chair over there. And the nations, who will be forced to it by fire and sword, will also believe those false prophets that you as a first prince of faith have placed this chair of faith in Rome from where you are ruling in My name the whole Earth and its princes and nations. But look, that will be a false chair, out of which much disaster will be spread over the whole Earth, and almost no one will then know where you have placed the real chair, the chair of love, truth, living faith and of life, and who your real successor is.

[4] Although this chair will stand for a long time, much more than a 1,000 years, but it will not reach the age of 2,000 years. Just count, if you can count.

[5] When this chair will have become moldered and will have no

more firmness, I will return and My Kingdom with Me. Then also you will come with Me to the Earth and will be My witnesses before those with whom we still will find the true and pure faith.

[6] But at that time also a great purification will be necessary, so that the people will know Me again and will only believe in Me. But about that which I have now revealed to you confidentially you still should keep silent now. The time will come when it will be proclaimed aloud from all roof tops.”

[7] **The other disciples** said: “Lord, can something like this be avoided?”

[8] **I** said: “O sure, but then the people should be transformed into pure machines. You also say: ‘But why are there always such heavy winds and storms at sea?’ Good, I say, then we will remove them, then the sea will produce no more dangerous waves and billows, and the skippers will be able to navigate on the sea in all quietness and free from all danger. But the very calm sea will then become dirty and will cause epidemics over all parts of the Earth, and moreover no natural life will be possible anymore, not on the dry land and neither in the sea itself.

[9] Or all the water should be changed into stone. But in that case, from where will all the living creatures, like plants and animals, obtain their most necessary food? But because the sea will remain as it is, just like all the other waters, also the winds and the storms must remain by which the sea will be constantly agitated and from that the consequent activity will be maintained so that it would not let its salt of life sink to the bottom, and would become dirty and stink like the plague.

[10] However, what the winds and storms are for the sea, they are for man the allowed spiritual trials and battles, which every human being on this Earth has to endure in more or lesser degree in order to fight for true life.

[11] And what applies to every human being on this Earth for the duration of his life on a small scale, that applies also for a longer period of time for whole human races.

[12] A small brook flows only along a short route, until it unites

with a bigger brook, which then has to flow already along a much greater distance before it streams into a big river. But the river must then already stream through big areas before it becomes one with the sea, and this stream flows around and flows down the whole Earth. With its salt, which is dissolved in a very fine kind of vapor by the activity of the winds and storms and which will consequently fill the whole air of the Earth, the sea will also revive on the main land all natural creatures in it and on it.

[13] Into the great world sea plunge as many as thousands kinds of waters, pure and impure, sweet, sour, bitter and healthy and unhealthy, but in the sea they all become one and have the same salt, and from that the numberless kinds of organic natural life take their raw material and process it in themselves, according to their kind.

[14] And as the great world sea can be compared to all creatures of the whole Earth, so the great kingdom of spirits can be compared to the different earthly life conditions of the people on this Earth. Every individual person is as a little brook, a community is a somewhat bigger brook, a big brook is already as a people, the river is a nation, and the sea represents in the first place, and more specifically at its extensive shores, all nations of the Earth who develop into the same element. The ocean, which has no shores as such, represent the people in the spiritual kingdom, which carries infinity in itself and is consequently by its entire living condition the foundation of all there is.

[15] All the created natural life depends on, as already explained, the continuous movement of the world sea. The more the sea comes to great activity through heavy storms and currents the more life activity it will wake up with all the created beings of the solid Earth and will consequently bring also a better growth.

[16] Correspondingly, when men become, concerning their inner life activity, lukewarm, lazy, sleepy and without light, then immediately great movements will arise in the endless great spirit world, and these will then cause by their influence also all kinds of movements and waves among men who still live on this Earth.

Then one nation rises against the other, one teaching fights against the other, and this will continue for a long time until men will be led to the greatest possible life activity.

[17] As a result, it will then also become clearer and lighter among them. The apparent need makes them inventive and forces them in this manner to an ever greater and more orderly activity. Because of that, the nations will learn to know each other, who before hardly knew anything of each other, and in time they will become useful for each other, and in course of time the light will increase among them and will in the first place bring about a greater longing for an almost tangible proven truth of life.

[18] When finally the need will become more general and the people will be no more satisfied with the pure authoritative belief, which is all the time a cause of the dark and lazy superstition, then the time will have come to give them a great and tangible light of life, full of clearness and truth.

[19] And look, a lot of people on the whole Earth who nowadays are as if seized by a deep sleep by all kinds of laziness and darkness of life, must thus be led into a heavy stormy movement until they can be awakened after a long series of periods of time to a point where in this awakened condition they finally begin to feel what they are lacking.”

## 11. ABOUT THE RETURN OF THE LORD



WHEN such a condition will take place among men, also the time will have come to give them what they are lacking. Only during such a time I will come back again among the people in this world, and then I will do generally what I am now doing more specifically for only a few witnesses. I put now the seed into the soil, and by doing that I am not bringing peace among men, but the sword for the battle and for great fights and wars.

[2] Only the person who will accept My teaching and will live accordingly, will find in himself the light, the truth and the true

peace of life, although with that he will, for the sake of My name, have to go through many battles and persecutions, which you all will also experience personally. But when I will come in this world for the second time, also the fermenting, the fighting and the persecuting will cease among the nations, and the original relationship between men and the pure spirits of the Heavens will become common and lasting.

[3] By what I have told and explained to you now, you can easily know and see why it is allowed that in time there will be, next to the small, true chair of Aaron on which I am placing you now, there will be a false and long lasting chair in the midst of the heathens, and how and why even the false prophets and teachers in My name will be allowed.

[4] But you and your true descendants should not heed when they also will hear the call from the mouth of the false ones, according to which Christ would be here or there. For I will never more move into a temple that was built by human hands, but only in spirit and in truth of those who will seek Me and will pray to Me and will only believe in Me and consequently will also love Me above all. Their heart will be the true temple in which I will abide and in which I will also speak to them, teach, educate and guide them. Remember this very well now for yourselves, so that you will not be offended when it will all happen this way, but will remember that I have announced all this to you in advance, and also the reason why.”

[5] On this, **Simon Judah** said: “Lord, we surely recognize Your order in this that regarding the full freedom of will of men on Earth it also cannot take any other direction than what You have explained to us now and also already on other occasions, but for mankind, by far we still cannot see in general how golden fruits of life will come forth from it. But since it has to be that way in order to finally transform this Earth into a true school of life for Your children, may it be then also as Your wisdom will allow it.

[6] But we will use every possible means to strew as much as possible seed of the living word into the soil of the human hearts,

so that from this the greatest battles between light and darkness can develop as soon as possible. All the graves must open up, and even to the dead Your gospel should be preached, and the sea that has swallowed them must liberate the dead to the great light. With that I do not mean the bones and the flesh that has decayed already a long time ago, but the souls. Also to them Your word should be proclaimed in the spirit.”

[7] **I** said: “You have spoken well and correctly. That what happens here on the material world will truly not be withheld to the spirit world that is strongly pining away up to now. But there are now a lot of people who are buried in the flesh, in the graves of the night of life on the deep bottom of the great sea of delusion. To them you will indeed proclaim the gospel and then there will be also many who will come out of their old graves and will see the light, and that sea will liberate its prisoners.

[8] When this will happen in general with all the people, then also the great and general day of liberation for all the inhabitants of the Earth will clearly start to dawn. But the work is big and heavy and there are still few good workers. Therefore, strive most of all that their number would soon become big. Every worker in My vineyard of life can expect – according to his diligence and zeal – a great reward. Although here on this Earth that reward will be meager for your body, as it has been up to now, but it will be all the greater and richer for your soul and spirit.

[9] Because the goods of this Earth are only apparent and they look precisely like those that man possesses in his dreams. The little difference is only that the possession of goods in the dream will bewitch the soul of man somehow more briefly than the possession of the external goods of this world. But both will perish and after they perish, everything will seem to be appearance for the opened eyes of the living spirit, which only can show reality to all appearance in the most true sense of the word.

[10] Therefore, everyone should most of all strive for the possessions of the spirit, which is the light, the truth and the life in the soul. Whatever the body needs in the right measure, will on

this Earth certainly be given by itself to every loyal worker in My vineyard, for I surely know best what man needs, also in physical aspect. Did you all well understand Me now?"

[11] **Simon Judah** said: "Lord, I have understood You and the other brothers certainly also, and it is now also completely clear to us why You did not want to hear the inhabitants of that village through which we passed, although they presented their need to You and asked You for help as if You were only one of those worldly doctors. But we are walking now already for quite some time, the sun starts already to go in the direction of the evening and I still can nowhere discover anything that looks like a house. Since we have walked this way to Jericho half an hour ago, it looks very deserted. There are enough forests and bushes, but further there is nothing, and it is to be understood that thieves and robbers are staying in such an environment. Lord, is this way still far?"

[12] **I** said: "Just leave the way as it is. For us it is a safe way. After all, you have traveled with Me through the much more desolate regions near the Euphrates, and these were safe for us and even very fruitful. And that will also be the case here with this way. When we will have crossed the hill, which lies there before us and which is indeed quite long, we also will soon come to a place that was one of the 10 cities during the time of Lot, but which is now only a very poor somewhat larger village. We will see what we can do there. From there we will come to different villages, and we will see where they will accommodate us in an inn."

[13] **The disciple Andreas** said: "Lord, You surely know beforehand what kind of village it will be and what the inn looks like. Only, You do not want to specify it to us."

[14] **I** said: "And even if this would be so, why do you feel annoyed about it? But for your sake I just do not want to look beforehand, but as a man I will take it as it comes. In the first village we will however meet all kinds of people, like Pharisees, old scribes and also people who think that they are very pious and who are really boasting about it. While passing through we surely

will have some work to do with them.”



## 12. BEFORE THE INN OF A TAX COLLECTOR.

### THE STORY OF THE PHARISEE AND THE TAX COLLECTOR.



**AFTER** My prophecy we then continued walking, silently and with a hasty pace. We soon came on the hill and saw from there very closely the little village that I had indicated at first.

[2] So we reached it quickly and easily, and we rested before an inn of which the owner was a tax collector at the same time. This one asked if we were strangers or residents, meaning to say Jews.

[3] And **I** said to him: “Since you yourself are a Jew, you surely will see at us that we are no strangers. Actually your wife is a Greek, although she wears Jewish clothing, but these people who are with me, are Jews, although some of them are wearing Greek clothing.”

[4] Now **the tax collector** looked surprised and said: “Nobody has ever seen You in this remote region, then how do You know that my dear wife is a Greek?”

[5] **I** said: “I still know a lot more about you and your wife, about your 2 children who are twins, and also about your house and about the whole village, but if you knew who it is who is now speaking with you, you would say: ‘Lord, stay with me, for the day is coming to an end.’”

[6] After these words of Mine **the tax collector** was even more surprised and said: “Friend, You are an amazing person. You are a fortuneteller or an Essene or even a true prophet. For otherwise You surely could have impossibly known that my wife is a Greek and that we really have only 2 children who are indeed twins. Would You not like to come into my house with Your companions and take a little refreshment? I think that certainly many things can be known from You that can be of great benefit.”

[7] **I** said: “But you have guests in the house and there is not much room inside. Besides, I am not exactly a friend of your local Pharisees, scribes, priests and apparent pious people. Therefore, I rather stay outside.”

[8] Now the tax collector was even more amazed, for I also told him what kind of guests were in his house. Upon this, he went into the house himself and said to the present guests that a very remarkable group of people had just arrived and that there was One who, despite being a stranger, was better acquainted with secret things than many a resident.

[9] The tax collector had hardly said that when all who were in the house stood up and hurried outside to see us – and especially Me – and also to ask questions.

[10] One of them, **a retired Pharisee**, who was really proud about his honesty and piousness, said to Me: “Just listen, friend, the innkeeper of this inn has told us that You know secret things, and also, although You are a stranger, are better acquainted with the things in this village and this region than a resident. Just tell me now who I am and what my character is like.”

[11] **I** said: “So that you and still several others who are just like you and who pretend to be pious and righteous, may see that I surely know you all, I want to tell you very briefly a little incident of your lives. Since you think you are pious and righteous, but are despising other people of whom you are judging that they are not like you, you are indeed going to the feasts in Jerusalem, bring the prescribed offerings to the temple, and in this manner you are justifying yourselves in the eyes of the priests of the temple.

[12] So at the feast of Easter of this year an old Pharisee who considered himself to be pious and righteous went to the temple, as well as a tax collector.

[13] The Pharisee walked very close to the offering altar in order to be looked at by several prominent people and to be noticed. He prayed for himself, and actually quite aloud, as follows: ‘God, I thank You that I am not like many other people, like thieves, robbers, unrighteous ones, adulterers, and also not like that tax collector who traveled with me. For I fast twice a week and as a Pharisee I even give one tenth of everything that I have. So I also keep the commandments of Moses and have moreover kept the regulations of the temple in high esteem. Give me, o God, the

mercy, that also in future times I may remain in this righteousness and be sinless and may finally also leave this world in this manner.’

[14] But the tax collector kept some distance away from the offering altar and dared not even to lift up his eyes, but he beat his chest and said: ‘O Lord, be forgiving and merciful to me, a sinner who is not worthy to lift up my eyes to Your sanctuary.’

[15] Who do you think left the temple as really justified in the eyes of God: the Pharisee, who exalted himself, or the tax collector who humbled down himself before God?”

[16] Then some of them who surely noticed that I brought this image into connection with the old Pharisee, because they knew him very well because of his frequent boasting and praising of himself before those who considered themselves also as pious and righteous, said: “Friend, only God can judge about this, whose all seeing eye investigates heart and kidneys of man. We as man cannot pass a definite judgment on that. Since You as stranger who know also this story as it has indeed happened this way, must also tell us who of the two has left the temple justified before God.”

[17] I said: “O, I surely can give you this pleasure. I say to you: this tax collector went justified out of the temple, for he humbled down himself and he faithfully and truthfully confessed his guilt in his heart before God, and so he returned home justified rather than the Pharisee. Whoever will exalt himself will be humbled down, and whoever will humble down himself, will be exalted.”

### 13. HEALING IN THE HOSPITAL OF THE TAX COLLECTOR. JESUS LET THE CHILDREN COME TO HIM.



WHEN I had said that to the people, they thought: ‘He has concluded truthfully and correctly.’

[2] But **the tax collector** excused himself before Me with the words: “Friend, it is true that You have concluded very correctly, and Your conclusion would have satisfied me even more if it would not have been exactly I who was this tax collector who

in full truth had spoken out like this in the temple before God. But no matter how, it seems extremely mysterious how You can know such things so well. As far as I am concerned I think that You are a prophet, and I ask You to bless my house and my family in the name of the One who has enlightened You so much with His Spirit.”

[3] I said: “This has already happened to you by the fact that I halted before your house and took a rest-break. But to let you perceive that I not only have the right but also the power to bless your house and your family, you should go inside your house, which is also yours and which belongs to this inn.

[4] You have equipped this house yourself in order to accommodate poor sick people from this region and also from outside, and you have provided for a doctor and also for many good medicines. There are now still 7 seriously sick people that are being taken care of who cannot be helped by your doctor, no matter how experienced and of good will he may be. However I have already helped them. Thus, just go inside and convince yourself.”

[5] The house was only a few steps away from the main house, and the tax collector and all others went hurriedly inside and found to their very great amazement all 7 completely healthy. They asked them who healed them, for a great miracle must have happened, because never before was a doctor able to heal such lame, cripple, blind people and those who suffered from gout.

[6] Then **those who were completely healed** said: “We do not know who healed us so suddenly and so miraculously, for there was nobody with us, also not our doctor since this morning. But a few moments ago we felt a force as fire flowing through us, and we became healthy as never before. However, we dared not to leave our beds, because we could not believe that we were really healed.

[7] Although the 2 blind ones were our first proof, because they not only received back the light of their eyes, but also we were again completely in possession of the strength of our straight

limbs. But still, we did not believe completely in our even so clearly perceptible healing. However, now we believe it because you came to us for this reason.

[8] One or the other wonderful Man and Healer must have told you, otherwise you would not have come here to convince yourselves if the Man of wonders had spoken the truth to you, and so you will know better who healed us than we can know it. But now give us our clothes so that we can go outside and express our thanks to that wonderful Healer.”

[9] At a sign of the tax collector it was soon done.

[10] Now the old Pharisee, a chief and a few other priests and scribes were very surprised and did not know what to do, and one asked the other who he thought I might be.

[11] But **the more common citizens** and also **the healed ones** said in one voice: “It is really strange that priests and scribes can still ask who He is, who by the power of His will can heal the most incurable diseases in one moment. Only God can do that, or an extremely pious man who is filled with God’s Spirit just like the great prophets.”

[12] However, the priests and scribes threatened the people and said that it was not proper that laymen had the evil courage to rebuke the priests of God.

[13] But the laymen did not take notice of that and went together with the healed person out of the room for the sick. They came and stood before Me and said: ‘Hail You, great Master, who came to us in the name of the Lord. Hosanna on high and all praise to Jehovah the Lord who has given such a power to man.’”

[14] Then many fathers and mother hurried to their homes and brought soon a great number of children with them who were sick and weak in a more or lesser degree, and they asked Me if I would like to bless them all and make them healthy again by that.

[15] However, the number of children that they brought with them was considerable and when the disciples heard that I wanted to touch every child separately, according to the wish of the parents, they said: “Well, well, the day will hardly last for 2 little hours. If

the Lord has to touch and bless every child separately, the day will be over, and we still have to travel to another place, because it is out of the question that we should stay here, because already along the way He said that He would not stay overnight in the first village. And once He had spoken out something, He never deviates one hair's breadth from it. Let us send back the children who are crowding with the good remark that it is not necessary for every child to be touched separately. It is sufficient that He speaks out only one word, then they all will be healed and be completely and entirely blessed and strengthened."

[16] After they had deliberated this, the disciples prevented them to come to Me and warned those who wildly would want to press through.

[17] However, I called all these many children to Me and said to the disciples: "Oh, let all these children come to Me and do not prevent them, because for such children is the Kingdom of God. Truly I say to you: whoever does not take possession of the Kingdom of God as a child, will not enter into it."

[18] Then the disciples let all the children come to Me and I touched them all, pressed them to My heart and fondled them, and they all became well, strong and healthy, and I let them go with the unceasing words of gratitude of the parents.

[19] Then a few disciples came to Me and said: "Lord, You have now again made a new condition to take part in the Kingdom of God. How can we as most of us gray haired men, become again children in order to come into the Kingdom of God? And still, You have said just now very clearly that a person who does not take possession of the Kingdom of God as a child, will not enter into it. If this is the case, then what is the use of our effort, abstaining and self-denial?"

[20] I said: "Truly, a lot of patience is needed to go along with you. How long will I have to suffer you before you will understand things clearly? When I say that the Kingdom of God can only be taken into possession as a child, then I do indeed not mean the physical being of a child, but only being a child in your heart.

A child has no pride, no anger, no hatred, no tendency for fornication, no lasting passion and also no impatience. He surely cries if something has been done to him, but he also soon lets himself be comforted and forgets the sadness that he had and embraces the benefactor with all love. So should every person be in his heart and his mind, then the Kingdom of God is already his possession. Now if you understand this now, you surely will not have to ask how a person as a child should take the Kingdom of God into possession? Did you understand that?"

[21] The disciples confirmed it and thanked Me for this explanation.

[22] Then **the innkeeper** who was, as known, a tax collector as well, asked Me: "Wonderful Savior, You have now done an indescribable great benefit to this place, which we cannot wish for nothing from You. Say now how much we owe You, then I will pay You."

[23] **I** said: "But I will not accept anything, for who is the person who possesses something which he did not receive from God? So with what can God be paid which is already His anyway?"

[24] However, if you still want to do something, then do it for the poor, then God will accept it as if you have done it for Him. For believe Me, what I have done here, it is not I who did it, but the Spirit of the One who you call your God and Father, but who you still have never known. But I know Him and I always see His face. So do not ask with what you owe Me, but bring Me some bread and wine."

[25] Then the innkeeper hurried with his family into the house and brought us bread and wine in the right measure, and I and the disciples strengthened our limbs with it.

## 14. THE LORD AND THE RICH CHIEF



WHEN we had consumed the bread and the wine there, and a few of My disciples took information on how far it was to the next village, and when we also prepared ourselves to move on, **a chief** came to Me and said: “Listen, truly great and good Master in Your field. Since You are a man filled with God’s Spirit and seem to know the Kingdom of Heaven better than we, tell me what I must do to receive the eternal life in the Kingdom of Heaven.”

[2] **I** said: “Since you take Me for a human being who is equal to you, then how can you take Me for a good Master? No one is good but God alone.

[3] Since you are a Jew and moreover a chief of the synagogue, you surely will know what Moses commanded. Besides many other things, it is written: ‘You shall not commit adultery, you shall not kill, you shall not steal, you shall give no false testimony, and you shall honor your father and mother.’ Whoever will keep these, will also receive eternal life.”

[4] **Then the chief** said: “Dear Master, I have kept these things since my youth, I mean precisely and accurately, but despite that, I still have not noticed anything clearly in me that would give me the assurance that after the death of the body I would receive the Kingdom of Heaven.

[5] They told me from different well-informed sides that people, whose souls made themselves worthy for the Kingdom of Heaven, had appearances already during their bodily life, by which they can know that after the falling away of the body they soon will be taken up among the multitudes of angels into the Kingdom of Heaven. But I have now already become quite old, and I have exemplarily kept all the laws of Moses, but such an appearance, which could give me the aforementioned assurance of the eternal life of the soul has really never happened to me. And thus I surely believe, but in a certain way blindly, what Moses and the prophets have taught. However, with this, there is still no question of a



definite knowing beforehand.

[6] And look, dear Master, for this reason I have asked You the question, because You, who are completely filled with God's Spirit, will practically know best how and if I can receive already in this life truthful and trustworthy information beforehand and guarantees for a future eternal life of the soul in God's Kingdom of Heaven. Because only believing according to the written words is a weak pillar to sustain the true virtue of the people. Thus, dear Master, tell me something truthful about it."

[7] **I said: "Yes, friend, what you have said about those guarantees and very clear information beforehand, for sure this is completely correct. All who truthfully live according to the godly teaching and are virtuous and pious, receive such comforting and strengthening guarantees, and in view of your way of life, which is for the rest righteous according to the law, you also could have received it, but for that there is still one thing lacking to you, and more specifically something which is for that purpose of the greatest importance.**

**[8] Look, you are a very rich man and, although you are not exactly stingy, you are still a thrifty landlord who knows how to always be rather economic with neighborly love. Your heart and your soul are still too much clinging on the dead treasures of this world, and the soft light of life of the Heavens cannot penetrate through it. As long as your soul is captured by its love for the dead treasures and the temptations of this world, he is also as it were dead, for also his love that is focused on dead things is dead as long as he is so strongly attached to the dead goods of this world.**

**[9] As long as this is the condition of your life, there can of course never be question of the inner appearances of life. However, I want to give you an advice. If you will follow it, you will receive everything what you until now could have impossibly received.**

**[10] Go and sell all your goods and divide the produce in a wise manner among the poor, by that you will provide yourself a treasure in the Kingdom of Heaven out of which you will receive a real light of life. After that, come to Me and follow Me, then you will receive in abundance the most truthful guarantees for an**

eternal life. Do you understand Me?”

[11] When the chief, who was very rich and possessed many goods, heard this from Me, he became sad, turned his back on Me and went away.

[12] When the innkeeper and also the others who were still present saw this, they said: “Yes, yes, dear and wonderful wise Master, also in this You have again precisely hit the nail on the head. Although this chief is according to the law a righteous man, and in no way he can be accused of injustice, but he was never part of the generous men, and even all his servants have a very meager salary and meager food. Whoever does something for him, will surely have problems, even by asking the most reasonable payment for the given work. He discovers errors everywhere and so for this reason he often reduces the specified payment with more than half. But that is also why almost no craftsman do not want anything to do with him.

[13] He and that old Pharisee, who is now clearing off together with him, because You, dear Master, have badly offended him also, are exactly the same. The one is just as stingy as the other, but when they talk about their good works, which they would do for the poor, then you would come to believe that actually on the whole Earth you can find no men who are more charitable. And we are now very glad that You, o dear Master, have told these two the full truth.”

[14] I said: “Yes, I have told them both the fullest truth, but with that I have also shown them the only way on which they can come to eternal life. But moreover, I say to you all, as an always valid truth: o how difficult will such rich men come into the Kingdom of God, which is the true eternal life. I say to you: a camel goes easier through the eye of a needle than such rich person will enter the Kingdom of God.

[15] Because every soul takes after the falling away of his body nothing else with him except his love, and the works thereof will follow him as products of his will. Now if the love of the soul is so much attached to the dead things of this world, so that he has

become completely one with it, then he is also dead, and because his will is equal to the judged, dead things of this world, also the will misses the complete freedom, is thus also judged and therefore can be considered dead, and this is now what is called Hell and eternal death.

[16] Therefore, beware above all that the love for the world, its treasures and temptations will not capture your souls, for whoever will be captured by the world, will have it extremely difficult to free himself out of its power.”

[17] On this, **all** who heard this, said: “O dear and most truthful Master, who will then, if this is the case, become blessed? Because all men who we know are for the greatest part full of self-love and love for the world, and we ourselves are suffering from it.”

[18] **I** said: “Yes, yes, unfortunately it is indeed so, and men would also eternally never be able to help themselves. But now, as always, that which is impossible with men, that is with God still possible, and precisely for this reason I came into this world as a Man to bring this help to men, which they never in eternity could have provided for themselves. So, whoever believes in Me and acts according to My teaching will also receive eternal life, for I Myself am the Way, the Truth and eternal Life.”

[19] All were astonished about these words of Mine, and **the innkeeper** said: “Dear and wonderful Master, that there is hidden more about You than with one or the other prophet, of this I soon became quietly aware in myself, although I did not dare to speak it out aloud, but since You Yourself have now spoken out a great and meaningful word about Yourself, I cannot do anything else except saying: Lord, I am not worthy to raise up my eyes on You, but be forgiving and merciful to me poor sinner.”

[20] **I** said: “Be comforted My friend. I came precisely to you because your works were much more pleasing to Me than those of the rich chief and the Pharisee. So only continue to love God above all and your fellowmen – these are all men no matter their social position or their belief – as yourself, and do for them, of which you reasonably can desire that they would also do it for you,

then you will fulfill by that the whole law and also everything what the prophets have taught. And if you will do that, then also your sins will be forgiven, even if the number of them would be like the sand in the sea or the grass on the Earth. And so with God everything is still possible which is impossible with men.”

[21] The tax collector thanked Me for this lesson, as well as all the others who were present.

## 15. PETER ASKS FOR THE DISCIPLES’ REWARD



**N**OW also **Simon Judah** came to Me and he said: “Lord, we have left everything, and without any reservation we have followed You at the first call that You directed to us, and for that we have not ever asked any earthly indemnity from You, but since many things are now said here about the Kingdom of Heaven and about the eternal life, can You give us some assurance about what we can expect in the other life?”

[2] **I** said: “Truly, there is no one who leaves his house or his parents or brothers, sisters, wife or children for the sake of the Kingdom of God, who will not receive manifold in return, already during this time, and will reap in the future world the eternal life. If I say this to you as the One who has everything and can also do everything, giving whatever He has promised, then you can also believe Him. For you have now seen, gone through and experienced successively for almost 2 years now that I have never said one word which was left without result and unfulfilled.

[3] Truly, I say to you all: this Earth, as it is now, and also this whole visible and also material sky will perish, and new creations will come instead of the old ones, but My words will remain forever, and consequently also the fullest accomplishment of all promises that were spoken out by Me.

[4] Whoever believes in Me and does My will, will also have the eternal life, as I have said and have also shown you at many occasions, and that is why it is somewhat strange that you can ask Me once more what you will receive because of the fact that you

have left everything and have followed Me.”

[5] **Simon Judah** said: “Lord, You certainly must have noticed that I did not ask this question so much for our sake, but rather for the sake of the people who are here, who still love the world very much and who can thus also hear by my question that we are the ones who have left everything and have followed You for the sake of the Kingdom of God.”

[6] **I** said: “If I would not have noticed this intention of yours, I would not have spoken the way I did. However, what I have said, I did not say it so much to you, who know My promises already for a long time, but rather to all men. And when you in the future will proclaim My gospel, then everything should be mentioned what has mainly happened here.”

[7] The disciples were satisfied with that, and we stood up to continue our trip.

[8] However, the tax collector and also the others who were present asked Me if I at least would not like to stay overnight here, since the day was almost coming to an end.

[9] But **I** said: “What you have savored here by My presence will also be savored by the people in your nearby village. However, in the spirit I also will stay with you when you think about Me with a living faith and the right love.”

[10] They all promised Me with all their heart, and on this I blessed them and then continued My way. When they wanted to give Me an escort unto the next village, which was certainly still 1 hour walking away from here, I refused it. And so they all remained here, and the whole night they talked about everything what had happened here.

[11] Now someone – nota bene – could ask how it was possible that the inhabitants of that village, who also made pilgrimages to Jerusalem, did still not hear anything about Me, while My reputation had already gone out in almost the whole of the Jewish land and while Jerusalem was filled with My teaching and My deeds.

[12] What concerns these places this is easy to explain, because all

the inhabitants of these villages came seldom to Jerusalem, because most of them were very poor. And also the few rich people preferred to stay home instead of undertaking a trip to the expensive Jerusalem. For firstly they were afraid of the unnecessary expenses, and secondly they feared that during their absence they might be cheated, stolen or even robbed by the many poor.

[13] And so for a few years none of the inhabitants of these villages came near Jerusalem, and also, since this road was not traveled by other travelers because it was really unsafe, My reputation in these villages was still not very spread – because these regions were still quite far away from Jerusalem, and besides, they were more inhabited by Greeks and Arabs than by Jews. And precisely for the fact that they did not know My teaching at all, made Me decide to go to and reveal Myself to them, for I mainly came into the world to search for those who were lost and to raise up those who laid down in the dust.

[14] What I have faithfully and truly said here may serve as a clear answer to everyone who would ask how it was possible that during My time in the Jewish land, and even later, there still could be places that hardly or not at all knew anything about Me, while on the other hand My teaching became already well known during My earthly life even as far as Europe, Persia and even in India and Egypt.

[15] These words are meant for the readers of this gospel that I have given now anew. Blessed is the one who will accept it into his heart, will give Me the honor, and will act accordingly.

[16] And now, let us go back to our trip.

## 16. THE ANNOUNCEMENT OF THE SUFFERING. THE DISCIPLES AND THE BLIND MAN ALONG THE ROAD TO JERICHO.



WHEN we were now about 100 paces away from the village, and our known Jewish Greeks and the few disciples of John who became rather tired because of the day trip, were lagging a little behind because they could not keep up with our fast pace, I called the 12 to Me, and they asked Me what was going on.

[2] I said to them: “Listen to Me and do not be sad, for everything that the prophets had prophesied about Me must indeed be fulfilled to Me.

[3] As we are walking here together, we will soon travel back to Jerusalem, and then everything will be fulfilled that, as already said, the prophets have written about the Son of Man. He will be handed over to the gentiles and He will be mocked, despised and be spat on, and they will flog and kill Him, but on the 3<sup>rd</sup> day He will rise again out of His own power, and then He will be forever with you until the end of the world and its time, and you will eternally be with Him in His Kingdom.”

[4] When I had said that to the disciples they looked at each other greatly surprised and asked one another: “What did He want to say now again with that? First there was said that the temple servants will grab Him and that He will let them fill the measure of their sins to Himself to their own ruin. But now He said nothing about the temple servants, but rather about the gentiles who were until now, as far as we know, still His best and most believing friends. He who can and will, let him understand it, but truly, we really cannot understand this.”

[5] Then they deliberated among each other if they had to ask Me for a further explanation about this.

[6] Peter however, thought that I might take it wrongly, and so that it would be more advisable for the moment to leave this matter alone, which in itself, the way I had spoken it out, was very unclear

and sad.

[7] Since the disciples did not want to ask Me anything further about it, I also said nothing more about this matter.

[8] Then we continued our way and came to the place where 2 main roads crossed each other. Although our old road, on which we came from Jerusalem, led also to Jerusalem, but this one went continuously in big curves over mountains and valleys. The new road however, that crossed the old one, led along Bethlehem also to Jerusalem, but was more flat and better constructed and was more traveled on by strangers and also by the residents. For this reason, along this road here near the villages, many beggars asked the travelers always for alms.

[9] So on the mentioned spot we walked on the new road as if we wanted to travel to Jerusalem again, which however was not the case, but the village that we wanted to visit was along that new road. And not far from that place we met a beggar who was blind. This one and still many other beggars traveled on feast days with their seeing guides to Jerusalem in order to beg a larger amount of money there. So this beggar was also present on the last feast in Jerusalem, and there he heard that I had performed great signs and made blind people seeing again, and he knew also My name.

[10] The beggar asked first aloud for alms to the disciples – of whom some were hurrying in order to reach the city while it was still clear – and when they said to him that they had no money on them, he asked them who they were and who else were with them, and what they, who were poor themselves, were hoping to find in this meager environment, for there were already so many beggars.

[11] Then they (**the disciples**) said: “We are disciples of the Lord Jesus from Nazareth, who travels with us, so that also this region would be blessed by Him. Therefore, we do not need any money, for He, the Lord Jesus from Nazareth, takes care of us.”

[12] When the blind beggar heard that from the disciples who waited for awhile here, so that I and also all the other disciples could join them – which we also soon did – the beggar asked again what was happening and if I also was present with them, for he



noticed that there were many people close to him.

[13] The disciples acknowledged the question of the beggar, and immediately he began to shout and said with a loud voice **(the beggar)**: “O Jesus from Nazareth, son of David – as they have said in Jerusalem and which I also believe – have mercy on me!”

[14] But the disciples, who went ahead, warned him and said that he should not shout so loudly, but that he should be quiet because it would make a too great sensation at the obviously big place.

[15] But **the beggar** did not take notice of that and shouted even louder: “O Jesus, son of David, have mercy on me!”

[16] So I stood still and commanded the seeing guide to bring the blind one to Me, which happened immediately.

[17] When he was brought close to Me, **I** said to him: “What do you actually want Me to do for you?”

[18] Then the blind one said: “Lord, that I may see.”

[19] Then **I** said to him: “Then be seeing. Your faith has helped you.”

[20] And immediately the blind one could see, followed Me and he loudly praised God who gave Me such unheard-of power.

## 17. THE LORD IN THE INN AT JERICO



OWEVER, more and more people came after us along the new road. They saw what I had done for the blind person and were extremely amazed about it, and they praised God and followed Me into the city. That city was called Jericho, of which the disciples had come to know its name only after we came into the old city that looked very desolate and meager and counted more ruins than good habitable houses.

[2] Well after dusk we entered the city. The people who came behind us since the healing of the blind person and who were for the greatest part residents of Jericho, came to Me and asked Me if I would not like to stay with them.

[3] But **I** said: “I surely will, but you all have small houses and we are many. Therefore, bring us rather to an inn where we can be

accommodated.”

[4] **A man said:** “Lord and Master, there are indeed 2 inns here, but the innkeepers of these are Greeks who are very eager for profit and who always really know how to pluck the guests, and already by entering their not very commendable rooms they explicitly start to inform how much money and what kind of other treasures they carried along. And when the travelers say that they do not have too much money and even less other treasures, then they are not accommodated at all. But we have seen who You are and what kind of power You have received from God, and we therefore would regret if also You would experience something similar in our city. And we surely will do our best that You and Your disciples and friends will find with us the best possible accommodation and service.”

[5] **I said:** “I consider your good will already as an accomplish work. However, I have God’s Spirit in Me and it tells Me what I should do, and therefore I should stay overnight in the first big inn of the Greek who is eager for profit. At first he will be opposed to it, but after that he will do what I want anyway. But you can escort Me to that place and still stay with Me for a couple of hours.”

[6] **The man said:** “Lord, You want it that way and therefore it will also be done according to Your will.”

[7] **Then we walked on into the city and we soon came to the central square where the big, expensive inn was located. Its innkeeper came soon outside and asked us if we would like to come in and stay with him.**

[8] **I said:** “Friend, I gladly want it, but gold or silver you will not find with Me. However, other treasures of which you had no idea until now, I have with Me in abundance. If you will come to know about these, you will have a terrible aversion to your gold and silver.”

[9] **Then the innkeeper, who behaved very kindly said:** “Well then, just come in, for I can use everything quite well.”

[10] **Now we went immediately inside the house and took a seat at the different tables. When we were all comfortably seated by the**

tables and lamps were lit on every table, the innkeeper asked very politely what we would like to eat and drink.

[11] **I** said: “Bread and wine you have indeed in abundance, and more we do not need today. But you should give us good bread and the best wine, because the wine that you usually give the guests in return for much money is no wine, since that one is made from apples and pears, and the one that is made from gooseberries I do not drink. You only should serve us wine that is made from good, ripe grapes that grow near the Lebanon and which you also possess in abundance in clean sacks.”

[12] **Somewhat surprised, the innkeeper said:** “Friend, according to my best knowledge You have never been in this environment, and so You cannot know what kind of wine I have in my cellars. Some other citizen from here, who will certainly not be my friend and who wanted to slander me with such things must have betrayed that. Tell me his name, so that I can punish him, then I will offer you everything that you will consume here.”

[13] **I** said: “Friend, you are mistaken, no man has betrayed you. I still know a lot more about your house and about your very extensive inn, but take care now that we can soon receive what we have asked.”

[14] **The innkeeper said:** “I already have given my servants a sign, and everything will soon be here, completely according to Your wish.”

## 18. THE INNKEEPER ASKS ABOUT THE LORD



ow the innkeeper noticed the blind beggar at My side who he knew very well and saw that he could see now.

[2] Immediately he went to the beggar, looked at him more closely and then he (**the innkeeper**) said: “You were blind since your birth and now you can see, this I clearly notice. Who has opened your eyes and made you seeing?”

[3] **The beggar said:** “This Lord here who asked you for real wine and good bread. Be glad, for great salvation has come to you

because He has taken accommodation into your house, and so you should treat Him with the greatest respect.”

[4] **The innkeeper, who was now astonished, said:** “Then how did He open your eyes?”

[5] **The beggar said:** “I asked Him and He said: ‘Be seeing’, and I became seeing, and that is all what I can tell you, and now you surely can imagine who He must be, in whose word are such power and authority.”

[6] **The innkeeper became more and more amazed and looked at Me with great attention.**

[7] **Now the servants brought bread and wine in the right measure and placed everything in good order on the table.**

[8] **And the innkeeper who was now filled with respect, asked Me:** “Lord, is the bread and the wine according to Your wish?”

[9] **I said:** “Completely. It took a longer time for your servants, because they had to take this bread and also this wine from another house and another cellar, for you are saving the good things in one of your other 10 houses in this city. In this house you have however only what you usually serve up to the strangers, and since you are a rich man, this is not so praiseworthy of you. You are indeed a Greek, together with your whole family, and you do not take into account the Jewish laws, although they are not unknown to you. However, it is also honorable for a gentile, and it is beneficial to him when he acts honestly and gives and offers everyone what is his according to your laws.”

[10] **The innkeeper did not know what he should answer Me on this. But we took the bread and ate it, and so we also took the wine and drank it. And also the innkeeper ate and drank with us, for I Myself handed him bread and wine, and he praised God and Me.**

[11] **The innkeeper talked with the other citizens who brought Me to him and who also escorted Me into the house. And precisely to the man who offered Me first accommodation, the innkeeper asked what he, as an experienced Jew, actually thought about Me, who I was and where I came from.**

[12] **But the man said:** “I have not seen this miraculous Man

before, as less as you did, but I have heard of the healed blind person who already heard about Him in Jerusalem, that he called Him ‘Jesus’ and ‘son of David’, and I concluded that He must come from there. According to His clothing He seems however to be a Galilean, as well as some who came with Him.

[13] But anyway, He surely is an extraordinary person who has not been carried by the Earth since Moses and Elijah. The name ‘son of David’, which the beggar gave Him, gave me the idea that according to the predictions of the prophets He is either the prophet Elijah, who will come before the promised Messiah of the Jews, or He actually is the Messiah Himself. I am rather of the second opinion than the first, for all prophets have always only spoken and acted in the name of Jehovah, but this One speaks and acts completely out of His own power, and as said, the name ‘son of David’ confirms this secret opinion of mine even more because this is how several times the old prophets have named the Messiah who must come. But that is all I can say about Him.”

[14] **The innkeeper said:** “Although I am too little familiar with your religious doctrine, but a few things I do know, and so I know about the promised Messiah that He will come one time, but that person is now considered by all Jews as a great war hero and they expect him also as such, and they think that he will deliver them from the Roman rulership and will then establish a great invincible kingdom. However, you seem to attribute more godly than human majesty to Him.”

[15] **The man said:** “But this is also the way how He is defined by the prophets and by David himself, and if He really wants to deliver the Jews from the yoke of the Romans, then for such a work He must be equipped with more than only worldly, human heroic power.

[16] However, this is still wrapped in great darkness, and not a single Jew can explain with any certainty in what kind of form and with what kind of qualities the Messiah will come. And since this cannot be determined, the Messiah can also come into this world in this form and with these qualities, in the manner as we are just

now seeing this Man of wonders before us.

[17] Now this is my opinion. But you can bring still more bread and wine, for I can see that the guests will soon have consumed what has been put on the table.”

[18] Then the innkeeper commanded his servants immediately to do what the man has told him, and so we soon received more bread and wine.

## 19. THE INNKEEPER ASKS ABOUT HIS SON WHO DISAPPEARED WITHOUT A TRACE



HEN the innkeeper walked to Me and asked Me if I had somehow heard the opinion that he and the citizen of Jericho had formed about Me.

[2] I said: “By means of a fine manner you want to draw out from Me who I actually am. But in such a manner you will not easily come to hear from Me what you want, for whoever wants to put Me to the test will fool himself, for I know everything you have done since your birth, how you came from the island Patmos to this place and how you became rich. And so I even do know also about your whole house, your family, and thus I surely will know what kind of opinion you and the other citizen have about Me.”

[3] Then the innkeeper said: “Lord and Master, the fact that You possess a kind of omniscience I have noticed immediately from the beginning, but I already oftentimes had to do with oracle-like people who also revealed things to me which only I and the gods could know, and therefore Your clear-sighted capability does not surprise me that much, because that, as said, has happened already many times. But the healing of the blind person is something quite different. According to my knowledge, that has never happened before, and was also never heard of. From this I already can draw the same conclusion for myself as the citizen from Jericho has done earlier, and I can very well apply here the words of one of our old wise men.

[4] Now these words sound like this: ‘There is no great and truly

wise man without godly inspiration'. And You seem to me to be the One who is most inspired by a god, by which You are also capable to do such things that are only possible to a god. And because this is unquestionably the case with You, You also could very well be the Messiah who is promised to the Jews, and this opinion about You was also frankly acknowledged by that citizen who is also my neighbor. And if that is what You are, then it is for us gentiles also the highest time to throw our god system overboard, which is based on old fables and to direct ourselves to the doctrine of the Jews.

[5] If You are the One who I and my neighbor think You are, then Your omniscience is more than well explainable, and then You surely will also be able to say where my oldest son is now, how he is and what he is doing, for I would like to know this all the more and for sure because already 2 years have gone by without receiving any message from him or from someone else about him. If You will and can do this favor to me, then You and all Your companions will be freely taken care of in my house for 3 full days in the most excellent way."

[6] I said, while in a certain way I was addressing Myself to the disciples: "It is really remarkable, I only have done one sign, and the gentiles have already the impression that I am the Messiah. But how many signs did I perform at home in Galilee and in Jerusalem, and how few do believe in Me and how many are hostile against Me. Therefore, the light will be taken away from the Jews and be given to the gentiles, just I have already told you many times."

[7] Only after that, I turned to the innkeeper and said: "You wanted to hear from Me where your oldest son Kado is, what he is doing and how he is? And in return you freely want to take care of us for 3 days. But we are not staying 3 days here and so you will not be able to keep your promise. And if instead of that you wanted to reward Me perhaps with money, I really would not accept anything, and what you do for Me today you will receive a complete compensation. And so I do not know for which reason I

should do what you desire. But as I know the name of your son, so I surely will also know all the rest concerning him, but on the conditions that you gave Me I surely will not say it.”

[8] **The innkeeper** said: “Lord and Master, then You give me conditions on which You, if I will fulfill them, will reveal to me what I desire.”

[9] **I** said: “Good, that is how I like to hear it. Look, you have great treasures and riches, which you obtained in a manner which in My eyes is not the only right one. Although the laws of the worldly rulers cannot condemn you because you very well can justify yourself according to the letter on which your lawyers can very easily give a different interpretation, but before My chair of judgment all your justifications would not stand.

[10] But My laws sound as follows: love the One, true and living God above all and your neighbor and fellowmen as yourself. That which you do not want that they would do to you, do it also not to them, but whatever you would like your fellowmen to do for you, do it also for them.

[11] If someone would cheat you badly but according to the literal content of your laws you could do nothing to him because he dealt with you openly, but through a legal way he was able to take advantage of your weakness and he had cheated you for 1,000 pounds by means of a closed trade, buy or selling – which was for you all the more troublesome because you could not accuse him for that fact by any judge since every judge would answer ‘Volenti non fit iniuria’<sup>2</sup> – what would you say to the one who cheated you if he came to you and say: ‘Friend, although I am protected by the law in all my doings, and you cannot do anything to me, but I became a just person and I have come now to indemnify everything in which I have ever cheated on you’, and then he would give these 1,000 pounds back to you, and besides that he even would pay the interest which your 1,000 pounds would have produced if you had possessed it? Tell Me, how would you

---

<sup>2</sup> Latin for: “To the one who wants it that way, no injustice is done”.



like such a way of acting?”

[12] **The innkeeper** said: “Lord and Master, that I certainly would like this the best in the world, and I would also commend and praise such a person before everyone, and I would be his best friend.”

[13] **I** said: “Then go and do the same, then you will make all who are secretly your enemies as your real friends. And look, these are the conditions on which I – if you will fulfill them truly and seriously – will also fulfill your wish.”

[14] **Now the innkeeper** said: “Lord and Master, as truly as I live and as truly as I now also consider and recognize You as the One who You certainly are according to the predictions of your prophets, I want and will fulfill the conditions that You have given me, but do tell me now also how my oldest son is who always has been my most beloved.”

[15] **I** said: “Very well then, because I can read now in your heart that you also will do what you solemnly have promised to Me, I want to tell you now that your son Kado will arrive here in 1 hour with his wife and 3 children and also with a big accompany, and he will then tell you himself how he is and about all the things he has done. Now you can make preparations with your many servants to take care that your son, together with all the many people who he will bring with him can be well accommodated in one of your 10 houses. If you believe Me, then do what I have advised you now.”

[16] **When the innkeeper** heard that from Me, for a moment he did not know what to say from sheer joy, and he first thanked Me for what I had said to him, then he commanded his servants to do immediately what I had advised him to do, and suddenly everyone in the house and also in the neighboring house was very busy.

[17] **When everything** was now completely in full activity, he also called his wife and his 3 older daughters who had to take care of the kitchen with their helpers, and said (**the innkeeper**): “In already 1 hour time our Kado will arrive with a big accompany. So do your utmost best to take care that everything will be

prepared for him in the best manner when he arrives. Tonight a big festive dinner has to be prepared and eaten here, and you must all take part in it.”

[18] **Then they also became very busy in the kitchen.**

## **20. THE ARRIVAL OF KADO, THE SON OF THE INNKEEPER**



**WHILE** everyone was now hastily very busy, **the innkeeper** came to Me again, thanked Me once more for the message and said very friendly: “Lord and Master, I am the second blind one who You have now made seeing, for I am beginning to see now the great treasures that are exalted above everything, and to understand well that the greatest salvation has now come to my house. Yes, when one considers these treasures with the heart and the mind, then we see how completely worthless all earthly treasures are, and how empty, how repulsive. But what can man do about it when, being already unwillingly born on this world in the deepest night and in complete ignorance he considers that which is the most worthless as the most precious and wears himself out day and night to gather great heaps of this earthly mud?

[2] Give man already from his youth a good light and teach him to know the true God and himself, then he will not eagerly desire earthly treasures, but only the treasure of life. But who are the teachers who are capable to show men what they need most? Therefore I ask You, dear Lord and Master, send teachers with Your way of acting among the people, so that they can become real men by them.”

[3] **I said: “Now you have spoken well, and what you have told Me about your wish, is now being carried out. However, a tree does not fall down with one blow, and as for all great and good works, time and patience are needed according to God’s eternal order. But every man, who has perceived for himself the truth of life, can and should also announce it to his fellowmen, then easily and soon there will be light in the hearts of men.**

[4] Whoever will accept and also heed faithfully the true commandments of life that I have shown you, will also soon come to the fullest light of life. I do not have to say more. Do it, then you will receive eternal life.

[5] But now you can look with your men on the spot where the old and the new roads are crossing each other. As soon as you will arrive there, you will also meet your son Kado. But take a torch, so that your son will recognize you soon, and you will recognize him too. But bring him then to this place, for I have to talk with him.”

[6] After these words, the innkeeper left hastily the taproom, and went with his men and several neighbors to meet his arriving son. As soon as he came at the indicated spot his *son* Kado arrived, sitting on a mule. He recognized his father immediately, and there was almost no end to the embracing and fondling.

[7] Only after that, the son asked his father how he actually knew about his arrival.

[8] Then **the father** said: “Dear son, in a very wonderful way. However, I cannot tell you more now. When you will be home, you will hear all the rest.”

[9] Then they all went quickly to the city and they soon came to us amidst loud rejoicing.

[10] When the son Kado with his only wife and his children came into our taproom, the first thing he did was to ask whom of those who were present knew so precisely about his arrival in Jericho.

[11] And **the father** led him directly to Me and said: “Look, my beloved son, this Man is the Lord and the great Master. But just look also to our old, blind beggar who you still know well. The Lord and Master gave him back the light in his eyes, and for this He did not use anything else except His word and will. What do you say about that and what do you think about such a Man?”

[12] **The son** looked for awhile with great attention once at Me and then again at the beggar who was now completely seeing, and then he said: “My beloved father, I surely will not be mistaken when I say that this must be the Man about who I already in Greece, in Asia Minor and even along the Asiatic coast of the great

Pontus<sup>3</sup> have heard many extraordinary things. For His sake I have sold everything in Athens and I went to Palestine in order to establish myself here, mainly in order to be personally acquainted with this great Man of wonders – and just look now, the One who I wanted to search above all is now already nearly for sure in our house.

[13] You know, dear father that during the past 14 years I have done great business and have by that acquired also great riches. The reason why I now for already more than 2 years was not able to give any news of myself was that I have done my business in Asia Minor and over the whole Pontus. There I heard so much about the Man of wonders that I soon took the decision to sell all my business together with the houses and other goods to a brother of this lovely wife of mine, to move to this place and to be acquainted with this famous Man.

[14] During the past time – only half year ago – I have done business in Phrygia with a certain king Abgarus of that region, and so I told him much of what I had experienced on my great trips over water and over land. Among other subjects we came also to *talk about* our great Man of wonders and I was greatly surprised when that formerly mentioned king could tell me more about that Man of whom he spoke as if He is a godly Being, and he even assured me on his word of honor that he knew Him personally and that he was His friend. He described also the appearance and the clothing of the Man of wonders and this corresponds completely with what I now have seen from this true Man of God. And that is why I said now that He most certainly will be the Man for whose sake I have done what I have told you earlier.

[15] But now there is still another important thing. If this will also correspond, then I have what I wanted to find here. The formerly named king to whom I gave the fullest assurance that I would as soon as possible do everything possible to be acquainted with the great Man of wonders myself, wrote a letter with the inscription:

---

<sup>3</sup> The Pontus was in ancient times the northeastern part of Asia Minor along the Black Sea. Came under Roman rulership in 63 B.C. by Pompeius.

‘To the good Savior Jesus at Nazareth in Galilee’.<sup>4</sup> This letter I have with me and I will show it immediately. But first I have to relate about a circumstance which seems very essential to me.”

## 21. THE WISHES OF KING ABGARUS OF EDESSA



SOON after that, when I had prepared everything in Athens and started then without delay on my trip back home, I took the way from Tyre going to the old Nazareth and took precise information there about the good Savior Jesus. Then they soon showed me a little home very close to the city. I visited that home immediately and I met there a few pious and righteous carpenters who introduced me to a woman named Mary, who became already a widow and who was the bodily mother of the Savior who I searched, but she was still not able to tell me where her son Jesus was at that time and on that moment.

[2] However, she asked me very urgently to seek Him and, if I should find Him somewhere, that I would inform her about it, which I also promised on my word of honor. She and also the carpenters, who called themselves His brothers, were able to tell a lot of wonderful things about their beloved Jesus, and I on my part have also told them what I had heard on my trips about Him, which was clearly very pleasing to them.

[3] What this family, to whom I also gave some gifts, told me about the beloved Savior, corresponded completely with what I had heard from the king of Phrygia and also, before I came to Nazareth, in Tyre and in several cities along the shores of the sea.

[4] Now it only depends if this Man of wonders whom you, dear father, have shown me, is the beloved Savior Jesus from Nazareth for whom I have this letter with me, and then I will have found my salvation.”

[5] Then **Kado** bowed before Me and said: “Lord and great Master, do tell me if You are in truth the One for whom I have

---

<sup>4</sup> See also the booklet ‘Letters of Jesus and Abgarus’.

this letter with me.”

[6] **I** said: “Ask it first to this healed beggar and then also to all My disciples, for they all are My faithful witnesses now and they will tell you the truth and will not withhold it from you.”

[7] **The beggar** said with great joy: “O Kado, do not look any further, for you have already found the One whom you have searched so zealously. This is the loving and good Savior Jesus from Nazareth and as such a son of David, as also the old prophets and fathers have called Him previously already a long time ago.”

[8] **When the son** heard these words from the beggar, he did not inquire any further, and he took the letter out of his pocket and gave it to Me, saying: “Lord and Master, You are indeed the One whom I have sought. Forgive me that I have tired You so long with my chatter and stories.”

[9] **I** said: “I would not be here today if I had not known that you would arrive here tonight, searching for Me. But now, make yourself comfortable, since you became somewhat tired now because of the long journey. Come back afterwards, then we still will discuss a lot of things with each other.”

[10] The son thanked Me for this answer and then he went directly with his father and his family to a big side room where he changed clothes and arranged the luggage that he brought with him, because all the many other things and treasures were placed by his servants and also by those of his father in the big neighboring house, and also the many pack animals were taken care of.

[11] After that, the son came soon back to Me, together with his family and asked Me if he could sit at My table, which I also allowed him very friendly. Of course a few of My disciples had to sit at another table because My table was rather small, but this did not matter since there was a second table that was not far away from Me.

[12] Now we were sitting very cheerfully together, and Kado asked Me if I would like now to open and read the letter of the king.

[13] **I** said: “Friend, this is not necessary with Me, for I knew the content already much earlier than the king thought about it to

write Me a letter. But you can open the letter and read it also to the others, for there are few people here who do not know the Greek language. Here is the letter, you read it.”

[14] **Kado said:** “O dear, good Savior, that would be too bold of me, because that which only concerns You, we do not have to hear from You, and since the letter is only directed to You, we do not have to know its content. But the fact that this king, who loves You so dearly and who has the greatest respect for You, has expressed the same feelings as he spoke out aloud before me, that can be well imagined by anyone, and thus I give this very valuable letter with all respect back to You again.”

[15] **Now I took the letter, gave it to the disciple John with the remark that he should read it and then in My name should also answer it, which John did, for he also could write well in Greek.**

[16] **And already the next day, Kado sent the written answer by means of 3 messengers to the king and wrote also a letter himself to him in which he let him know how he had searched Me and had found Me to his great happiness.**

[17] **Now after I gave the letter to John, I asked Kado: “And now, before the evening meal, for the sake of the others, you still can briefly tell something about what that king has mainly spoken to you regarding Me.**

[18] **Kado said:** “O dear, good Savior, if I had to tell about all the good and exalted things that the king has told me about You, then it could take me days. But only to tell something about the main point, of which I already mentioned something about it during my introduction words should not take too much time.

[19] **The greatest desire of the king would be to have You, o Lord and Master, together with all Your disciples and friends, with him, and this all the more since he came to know from reliable sources how much the prominent Jews and their proud and extremely imperious and greedy priests hate You and want even to kill You in their unlimited blindness and rage. This king rules over a very peaceful country and people who would soon recognize You and would, together with the king, from sheer love, esteem and**

gratefulness adore You. In his country You would be safe against every persecution and You would have the kind of peace that You maybe could find nowhere else.

[20] So also, this king has a son who is troubled from time to time with sickness. That he gladly would like You to heal him completely, You dear and good Savior, know obviously best. So he also once told me about his burning desire that he gladly would like to have at least a true image from You and possibly also from some of Your best disciples. And that is according to me the most important wish of the king, because he spoke a lot about this. Lord and Master, forgive me if I have expressed myself here and there in a somewhat crude and improper way.”

[21] **I** said: “You have briefly given here an extremely good summary, and look, the same – be it in somewhat different words as is customary in letters – is also mentioned in the letter, namely in the current letter, how and why he would like Me to be with him. The desire of the king rejoices Me greatly, and before, from now on, 1 year will have passed, I also will make it happen in the spirit and in the fullest truth. But first very great things must happen which My disciple will report to him. By that, the king will be very much reassured and comforted.”

## **22. THE MEAL WITH THE INNKEEPER**



**WHEN** I had finished talking, a message came from the kitchen that the dinner was ready and could also be served. The innkeeper gave a sign to serve the food, and a large quantity of very good prepared food was set on the table, partly prepared in a Greek manner and partly in a Jewish manner, on silver plates, and on My table on golden plates. The innkeeper and the son and his wife and children, as well as his mother and young sisters who lived at home asked Me explicitly to take part in the evening meal, which would be a true festive dinner, because when the food was served, I together with My disciples made ourselves ready to leave the table. Since so many were asking, I



stayed with the disciples at the table, and everyone in the whole house became extremely happy and cheerful because of that. We ate and drank for well over 1 hour.

[2] A special good fish was served for Me, which was very rare and expensive in this region, and I ate it, about which Kado expressed his great joy. But because a few disciples who were fishermen, and while their mouth was somehow watering, they made remarks among themselves about the fact that the fish that I had eaten was so costly. And when Kado heard these remarks he regretted that also for the disciples he did not have a few more of those noble fishes in store, and he said that he would take care of it the next day.

[3] I said: “Friend, this is really not necessary. The disciples, who are for the greatest part fishermen at the lake of Galilee, just talked among each other about the value of the fish that was served to Me, for such fishes are rare and therefore also costly.”

[4] These words were again reassuring to Kado and also to his father, and after that, the disciples made no more similar remarks but praised also the outstandingly good other food of which not even a third part could be eaten.

[5] When we were ready with the dinner, several poor people from Jericho came who heard what had happened here and asked if something of the leftover food could be given to them, since they were very hungry and thirsty.

[6] Kado asked Me if these so-called poor people were speaking the truth.

[7] I said: “Most of them yes, but there are a couple of them who were more driven to this place by curiosity and greed than by one or the other need. However, do not withhold them anything, for the Father in Heaven lets His sun shine as well over the unrighteous as over the righteous ones.

[8] He who does a good work for his friends, does well, for it is indeed an obvious duty to do good works for those who also do good works for us. However, it means more to do also good works for his enemies. Whoever will do that, can once expect a

big reward in Heaven, and on this Earth he will by that pile up burning coals on the heads of his enemies. He will by that show them their guilt without judge and court of law, and will make them his friends.

[9] Look, all of those who are now here who asked for leftovers are no friends of this house, for they know it as being very rich, and also hard-hearted. So satisfy their desire, then tomorrow and in the future they will have a different opinion about you.”

[10] Kado and his father thanked Me for this advice, and the father gave command to gather the leftovers in a big basket and to distribute them to the beggars, and he also let them give them a little earthen pitcher with good wine.

[11] When the beggars were well provided, they soon began to praise the goodness and righteousness of the innkeeper, and moreover, several of them asked spontaneously to forgive them if ever they had expressed themselves in a disapproving manner. But the innkeeper let them kindly go while he assured them that he did no more have any grievance against anyone. Now all of them left, and still from the street into the room there was a continual praising that could be heard about the innkeeper and his son Kado.

[12] **Then the innkeeper said to Me:** “O, how many thanks do I still owe You now for the fact that in one time You have freed me from a lot of enemies by Your very wise advice, which I will always keep from now on very strictly. But now I would like to bring up something different before You, and also concerning this You certainly will give me the best advice.

[13] Look, Lord and Master, as You know all too well, we are all Greeks, and thus gentiles. But still, the more we read through Moses and the prophets, the more we honor your old doctrine. That is why we already took the decision several times to firmly and unbreakably join your faith, and consequently to life and to act according to its basic principles and laws. However, this was not as easy as we thought.

[14] Concerning the pure teaching itself, everything would be all right for us, and so we have also spoken several times about this

with a local rabbi. But that one talked nonsense to us about a lot of difficult transition ceremonies, which to my opinion are completely unnecessary and are lacking every better and reasonable meaning, and, in case we would not let them perform on us, about a big amount of exemption money according to the laws of the temple. And that is why we, up to this moment have still remained Greeks, and this all the more because we still have never heard any special constructive and attractive testimony of your priests.

[15] Now what do You say about this? Are the transition ceremonies or that big amount of exemption money absolutely necessary to become a good Jew in the heart, in the will and in the mind, and is there no other way to become completely Jewish?"

### 23. PURPOSE AND MEANING OF CEREMONIES



SAID: "O surely. He who knows the laws of Moses and lives and acts accordingly, who abstains truly and seriously from the worthless heathenish polytheism, and then to love only the one true God above all and his fellowman as oneself – as I already have shown you – is then completely Jewish and does not need anything else.

[2] What matters the temple in Jerusalem or all those empty ceremonies which only before My coming had a preparatory symbolic meaning, but which are now hallow, senseless and without meaning.

[3] Instead of paying exemption money, think rather actively about the poor and make up for every injustice, then you will be in My eyes and in those of God more than complete Jews, and as such you will have a big part in My Kingdom.

[4] When I say this to you, then you can surely believe Me, for the God who first spoke to Moses on the Sinai, speaks now through Me to you. And if I now declare something as being correct and valid, then who will proof the contrary to you? Did you understand Me?"

[5] **The innkeeper and also his son Kado said full of joy:** “Who would not understand that which is all too true according to the purest insight and the sharpest mind of man? We thank You also for this clarifying answer.

[6] But since we are talking and asking anyway, we gladly would like to hear from Your wisdom why actually a ceremonial so-called religion has been introduced, and why God has allowed it. For in our opinion, this is always the reason for all kinds of superstition, polytheism, idolatry, and finally complete godlessness, as we can see with the philosophers who are adhering to the teaching of Diogenes. If immediately from the very beginning, a pure teaching of duties regarding God and men were given to man – just as simple and understandable as You, o Lord and Master, have presented to us – then certainly much disaster would not have come on this Earth.

[7] Moses is incontestably the purest and most truthful religious teacher and most faithful announcer of God’s will to men, but also his teaching is not without any ceremony, no matter how meaningful it may be, and precisely the ceremony is now the visible decline of the otherwise so exalted Jewry, and becomes ever worse in course of time. Why actually during the first times a ceremonial cult was always announced together with a godly teaching, and it was even commanded to practice it rigorously?”

[8] **I said:** “Friend, according to human standards you have spoken very well, and in the very first beginning of men on this Earth, the godly teaching was also given as pure as I give it to you now, but men who discovered all too soon preceding ceremonies with everything that happens and exists in the nature of things and the phenomena on and above this Earth, fell back with all their actions to a preceding ceremony and so they also applied it in worshipping God.

[9] **So they claimed that one should only worship and honor God on certain clean places. Whoever would not do that, showed by that not to have any true esteem and respect for God. In order to make such places all the more respectable for men, they performed**

there a kind of sacrificing service, although in the beginning with really pure and well-considered good intentions, since men had to offer a part of the produce of their work and their efforts to the teachers who were awakened by God, so that the instructing teachers could provide for themselves.

[10] When men slowly multiplied themselves more and more on the Earth and had spread ever further, there were also more and more teachers and religious places, prayer houses and offering places that were declared to be clean and worthy for God by the teachers. Now when men became richer and wealthier by their zeal, they were then no more satisfied with the places that were declared only to be clean and worthy for God, like certain hills, little forests, pure wells and here and there also gardens that were constructed with nice smelling flowers, but they built more distinguished huts, later houses and temples where the teachers could instruct the people, accept the offerings that were brought to them and they prayed there with the people to God with words, gestures and also with songs. And with the things, which they considered to be especially nice, beautiful and exalted they also honored God as Creator of such beautiful things and they consecrated these to Him.

[11] And look, this is how men, and more specifically their more and more richer but also more and more greedy and imperious teachers and predecessors, have slowly invented and introduced the ceremonial religion (which is actually only a religion in name), and from this all too soon true idolatry has resulted.

[12] Actually Moses did not introduce the ceremony but has only explained it and brought it back to the old, pure initial beginning. He destroyed the statues and temples, and only 1 hut was assigned for that in which the ark was. Therein were kept the laws and books of Moses, and later also the scriptures of the other prophets, besides still other objects, which reminded God's actions.

[13] But Moses had always assigned a dual purpose to everything that looked like a ceremony, according to the instructions of God. The one thing was that the ceremony, as a sign-scripture,

represented symbolically everything that is happening now during My time in full reality and which will still continue to happen, and secondly, he assigned political purposes to it, and also other things that were very beneficial for the maintenance of bodily health and for these regions of the Earth. He prescribed to them what they could eat and drink. And how, when and how often they had to wash and clean themselves, how their homes had to be constructed and arranged and which clothing the Jews had to wear.

[14] So also circumcision served a dual purpose, for firstly, to every newly born Jew a name was given and the year and the day and even the time of his birth was written in the big book of circumcision – which was all necessary – and to the newly born Jew, the obligation was imposed to develop himself to become a perfect human being, to acknowledge God, to believe in Him, to respect and to love Him and to keep His commandments. Look, that was the spiritual-moral purpose of circumcision. The other purpose was however again of a political nature and had also an influence on the health and cleanness of the body.

[15] Now it is easy for you to clearly perceive that the old ceremony of the Jews was in fact not a religious one, but was simply and solely for the benefit of men. The fact that in time the ceremony changed into complete idolatry, that, every somehow clearer seeing and thinking gentile can see, not to mention a pure Jew who is enlightened by God.

[16] Besides, everything in this world happens over a certain ceremony, as I have already said before. Although a ceremony is in itself worthless, but will still always precede every event of importance and goes with and follows it as its worthless shadow.

[17] Just look carefully at a dawning day. The first forerunner is a light shimmering in the east and certain known stars that will rise up prior to the sun above the horizon. That first light shimmering is soon followed by a clearer morning shimmering, after that a morning red and still a lot more. All these events that precede the morning are in a certain way also ceremonies, which in itself have truly no value, and even less so once the sun has

fully risen.

[18] So also, the spiritual sun has now risen in Me for all Jews and also for all gentiles, and consequently all statues, things and ceremonies, which indicated and proclaimed Me beforehand – no matter how richly in meaning they may be in themselves – have no more value for the true life of men, for in bright daylight no sensible human being will have in his mind to lighten a night lamp in order to give to the day a still stronger light.

[19] And as I have now shown you the ceremony of the dawning of the day, without especially pointing out to you a same ceremony for the falling night, so you can consider the events of the coming summer or autumn, winter and also spring as a ceremony, and also the events during the development of for instance a fruit tree and still other vegetations and creatures on this Earth. Although they are absolutely necessary for the produce of a ripe and tasty fruit, what finally really matters is the ripe and good fruit.

[20] And this is now the case here in the sphere of the spiritual life. Many ceremonies preceded this time of light, which now however have become worthless and senseless, because the sun of life has now risen and everyone can now pluck the completely ripe fruit of the tree of life and can saturate and strengthen himself for the benefit of the eternal life of the soul. And if he can do that, then how can all these preceding ceremonies have any value of life for him?

[21] And so you can be a real and in My eyes legal Jew without circumcision and without paying for it. For he who walks during the day has no need to greet a morning shimmering as if it should be necessary for his life, and he who has plucked a completely ripe fruit and has it before him, should really not worry how the tree has set the buds and has then blossomed, or if it had carried many or few leaves, because the fruit is the main thing. Once it is there, then all the previous things have no more value.

[22] I believe now that you and all the others who are present here have surely understood how the ceremonies came into existence among the people, and what value they had in their purity. And

likewise you will now also understand how the ceremonies have slowly degenerated and have now no, and cannot have any, other value than the shadow that follows the walker if he directs his way of life to the direction and the position of the sun. Did you all well understand this now?"

[23] **All said:** "Yes, Lord and Master, because this time You have spoken again clearly and completely understandable."

[24] **Especially the disciples emphasized this.**

[25] **On this I said:** "Then do not allow yourselves to be captured again by one or the other worldly ceremony. Stay all of you with and in the truth, which only is the light of life and will make you free of every delusion and deception."

## 24. THE NATURE OF TRUTH



**WHEN** the innkeeper and his son thanked Me once more for this lesson, and **the innkeeper** said finally: "The fact that man can only be set free by the truth from every delusion and deception is certainly a great holy truth in itself, but with all nations that are known to us, many wise men have continuously asked for the truth, which was also zealously sought and was not found, and until now no one was able to explain as an entirely settled case and understandable for men what the truth is. And that is why I so gladly would like to hear from You, dear Lord and Master what the truth now finally is. Because You will surely be able to give us the best explanation about it. Only when man will know what the truth is, and how and where he can find it, will he be able to absorb it as a guideline for his life and by that make himself free from every delusion and deception. Thus, what is the full truth, and how and where can we find it?"

[2] **I said with a friendly face:** "Look at Me and listen very carefully to what I will say to you now: God, the One and only true One is the truth. He who has found God, the only true One, has also found the truth that will make him free and completely alive. And once man has found God and has come to know His faithful



revealed will, and he lives and acts accordingly, then this person has also become truth within himself. And when man has become that, then he is also already free, and he has advanced from the death of the world and its matter to the life out of God.

[3] However, I still can see in you another question, which is not so easy to answer as the one I have answered now, but also for your new question that has not yet been spoken out, I will find an answer that everyone will understand.

[4] Your question that has not yet been spoken out is as follows: 'It is completely correct that God is the only truth, and the one who has found God, has found the truth that can make him free, but where is God, who is He, how is stated His completely true will, and finally: how do I find God and how do I know that He is indeed the One?'

[5] Yes, look, my dear friend, it is not difficult for Me to answer this question with a full light, but for you it still will be difficult to also clearly understand that light in the given answer. But let us try.

[6] Look, God is an absolutely pure and eternal Spirit. This eternal Spirit is the purest and clearest love, and consequently the eternal life itself. The love is however a fire and in itself a flaming light, and all this is the truth.

[7] In God, the eternal initial basis of all being, there is then also the most complete self-awareness, the highest intelligence, wisdom and power, and if this were not so, then nothing would ever have been created, for that which is nothing in itself, can never form itself as something.

[8] So in God, the highest intelligence and the most lightened self-awareness are eternally available and actively present. If this would not be so, then who could have given to the angels and men a life with intelligence and self-awareness? Or is it possible to give something to someone while he does not have it himself? Can a dumb and raw force give a perfect life?

[9] In your life you have seen already several times all kinds of blind and in itself dumb forces storming and raging among each

other, but have you ever seen a raging hurricane that by means of its very big might and development of power has swirled together a sheepfold or pigsty? Or has the result of a lightning, if it hit from a cloud on the ground, ever been anything different than a highly chaotic destruction?

[10] Now if you look at these dumb powers and forces, then as product of their raw activity you will never discover something in which as such you could see even the smallest spark of one or the other intelligence or insight. Yes, a wise researcher will even in the rawest activity of those blind and dumb powers and forces discover a certain order and a wise plan, but these are not the property of those blind and dumb powers and forces but the property of God who from His very own and endless wise power of His will produces such powers in order to achieve a good purpose for one or the other part of the Earth.

[11] Now if you look at the plants, animals and more in particular at man, then in everything you will find the greatest order and a wise set up plan connected to the greatest effectiveness, and these living things were not able to give all this to themselves, because before that, they were not even there and were never there as existing by themselves. But if they exist now and their existence refers with certainty to a very wise Founder, then it surely is also clear that only His highest intelligence, His power and His absolute perfect self-awareness were able to call such very diverse creatures into existence out of Himself.

[12] Even in his spiritual still undeveloped sphere of pure natural life man has already a lightened, far-reaching intelligence out of which his insight and understanding develops like a tree from a grain of seed, and with that help he can accomplish already quite fast remarkable and well-ordered works.

[13] Who else, except God could give man – whose body is already a very artful organism and a very wisely arranged machine of life – an intelligence, self-awareness, insight, understanding, love and a completely free will in accordance with determination, and be able to maintain and perfect it? Friend, if you somehow will

clearly think about what I have stretched only very briefly now, then you will also discover very easily the natural way on which man, if he only really wants, can find God, and with Him the eternal truth. And if he walks that way with all love for the One he is looking for, he will also find Him, and when he has found Him, then the One who was found will also very soon reveal His will to him.

[14] If man will then act in accordance with this, it will also become clearer and light in his soul, who in love for God whom he has found and acknowledged, will unify himself ever more with the Spirit out of God.

[15] And look, once this situation has set in for man, then he has become truth himself, for he has find the truth in himself, and with that you surely will perceive now what the truth is, how it has to be sought and how and where it can always be found with certainty.

[16] And once you have found the truth in this way and have become by that also free and pure, then also everything that surrounds you becomes truth, purity and freedom, because for a truthful person, everything is true, for the pure, everything is pure and for the one who is free, everything is free. You still do not need anything more for the time being. But do ask yourself now if you have also understood everything that I have said to you now.”

[17] **Kado said:** “O my dear Savior, Lord and Master. You have announced great things and truths to us all now, and have revealed it with much light. The old veil of Isis<sup>5</sup> has been lifted, the Augean stables<sup>6</sup> in me has been cleansed from its old filth, and the Gordian knot<sup>7</sup> has been cut, and for this we all can thank You. Now I have become a true Hercules<sup>8</sup>. However, not the one who

---

<sup>5</sup> Isis: Egyptian mythology. Goddess of fertility and motherhood. She claimed to have created a veil hanging between 2 pillars and which no one has lifted. It represents the state before enlightenment and will be cast aside by the rising sun.

<sup>6</sup> Augean stables: Greek mythology. The stables owned by Augeas and that had not been cleansed for years.

<sup>7</sup> Gordian knot. Greek mythology. Complex knot tied by Gordius, king of Phrygia and father of Midas.

<sup>8</sup> Hercules. Greek mythology. It was said that he cleansed the Augean stables in one day.

indecisively stood on the crossway, but the one who walked with determination on the way of true virtue and on which he will also continue to walk until the shining goal.

[18] I have sought You, as You know, and have also found You, even if it was during the night, but that is all the better and it has all the more importance since I probably would not have found You during the day, because it was night and dark within myself. But now, a tremendous morning shimmering has started, and the morning red will follow, and the sun will also arise above the horizon of my life. And I believe that it has already come closer than my soul is able to suspect up to now. In short, I have sought You, o dear Lord and Master, and so I have found You, and since I have heard from You now how one should search and also find God, and in Him the truth, I will also succeed in this.

[19] And if I well and clearly think about this now, there is something in my heart that says: ‘Kado, you have found already everything and you do not have to search much further.’ I mean: You, o good and dear Lord and Master, and He, who I still have to search, are standing – according to the feeling that has now awakened in me – nearly without any doubt on one and the same level, and whoever has sought and also found You, has also found Him whom he still has to seek. Because the signs that You are doing, and the words that You speak, no human being can speak and do. With this I want to say: Lord and Master, You Yourself are the truth, the way, the light and the life. Whoever has found You, has already found everything. Is my opinion correct?”

## 25. THE PECULIAR APPEARANCE ON THE ISLAND PATMOS



SAID: “My friend, your flesh did not reveal this to you. But let us no more talk about this for now. Later on we will go back to it. But tell us now, Kado, about an event that you experienced 2 years ago on Patmos.”

[2] When I had said that to **Kado**, he said: “Dear Savior, Lord and

Master, that which happened to me 3 times in a row on Patmos – more precisely on our big estate – is truly in itself very memorable and remarkable, but each word out of Your mouth is still unspeakably more memorable and more remarkable than 1,000 experiences as the one I had, no matter how well and truthfully they may be related. If I would relate this event somehow extensively, I would deprive You of the time in which You, in Your mercy, can give us a lot of life-awakening things.”

[3] **I said:** “The most important has already been said by Me, and we also will find the time for many other things, because we have 5 hours the time before it will be necessary to give our limbs some rest. Thus, you can relate your experience very openheartedly and extensively, for I know that you are a good speaker.”

[4] **Kado said:** “Because You, o Lord and Master, want it, so be it, in Your name. In order to represent this matter to all those present more illustrative and clearer, it will be necessary to tell also something more about the region where this strange thing has happened to me, since some of those present have probably no idea of the island, which is for the greatest part still our property. And now let us come to the point.

[5] Although this island, to which I was referring, belongs to the small ones, but it is still big enough to feed very well several hundred active people. It is true that this island is mountainous, just like many other Greek islands, but it is fertile when it is well cultivated. The wine is good and also the figs, dates and still a great many other fruit trees. It does not look so good with the agriculture and dairy farming, but instead of that, the fishing is very rich around the whole island. So this was a general preview of the island Patmos.

[6] Our main landowning on this island is in the southeast. It is a small village that is completely built along the sea, which has a small bay there. Inland behind the village are mountains, which are neither high nor steep, and which for the greatest part are planted with grapevines and olive trees. On the east side it becomes higher, and where it reaches completely unto the sea it is highest and

slants quite steeply towards the sea.

[7] Upon this height is an old and still extremely strongly built tower that is also our property. We have partly changed it into a very comfortable home, and we rebuilt its subterranean, very spacious cellars into a wine cellar.

[8] The tower was probably built by the Phoenicians. For what they have used it is somewhat difficult to guess because judging from its form it could have been a lighthouse or a temple, or maybe a kind of prison for criminals, and likewise a storehouse for all kinds of robbed goods. In short, it already belongs now to a gray past, and it hardly would be worth to find out why the Phoenicians have perhaps ever built our tower.

[9] But, as said, now by its new arrangement it gives firstly a beautiful view far over land and sea and serves for this reason as a very pleasant home, and secondly it is used for the preservation of wines and also other fruits. Upon the highest point, a big light dish of bronze was placed that is filled with pitch and naphtha that is lighted during dark and stormy nights, so that the skippers in distress can see already from afar in which direction they have to steer in order to reach the safe bay that is almost never afflicted by storms. This was a necessary description of the region. And so now I can start to relate about the rare event that I experienced.

[10] 2 years ago, in about the same season as now, I was with my family and several servants on the described spot and had just brought the greatest and best part of the good harvest under the roof. And since after the finished work there has to be a good rest, so we also rested on a nice evening on the spacious terrace of our tower house and watched from there the sea with its play of waves and the fishing boats that were floating about, of which some of them were strongly rowing with their catch to the shore. And so, still many other peculiar things could be watched at during the setting sun, and were richly provided by our sea.

[11] So we were very cheerfully sitting together until the night had fully stretched out its starry garment over sea and land. At that time, the sea became also completely quiet, so that we from far

away could see in its calm mirror the stars shining almost quite as purely as they could be seen at the high and wide firmament. Since it became somehow cool now, my family entered the house. I myself stayed however still with a couple of servants on the terrace and spoke with them about all kinds of matters and activities, which the following day would offer us.

[12] Now when I was still speaking, but at the same time was glancing over the wide quiet plain of the sea to see if perhaps I could discover anything that was worth a greater attention, I saw from the east a snow-white little cloud that came quickly to our island. And the more it came closer, the more it became brighter and bigger. Very close to the island it became so bright that the sea became so strongly illuminated in the wide environment that everything was more accurately distinguishable than by the light of the full moon.

[13] When the mentioned little cloud had reached the island completely, it suddenly lifted itself up at the same point where our tower house was located. However, at the moment it lifted itself up it was still extremely far away from our tower house, so that 1 hour would be needed to reach the place above which the little cloud of light was, which was now quietly floating at a stand still.

[14] However, the little cloud was only standing still for a short time. After that it moved again, came straight to our tower house, which did not give me and my 2 servants a pleasant feeling, and we thought it would be advisable to flee away from the house as quickly as possible and to wait what would finally be the result of this appearance.

[15] We hardly had reached the big room when the little cloud had already reached the tower house and was spreading by its strong illumination a light – which was almost as clear as bright daylight – into the whole house that was completely enveloped by the little cloud. We were many in the house, all courageous people with strong nerves, and still nobody dared to go outside to see what was happening with that strange little cloud. Yes, curiosity and inquisitiveness urged us to go outside and to examine how far

the little cloud had spread over the house, but still we could not master our fear in order to satisfy our curiosity and inquisitiveness.

[16] The strange little cloud was now floating unchangingly around our house and did not move nor to the left nor to the right, and we became very frightened so that we did not dare to take the prepared evening meal.

[17] An old, loyal servant of my house who knew the sea very well and its different phenomena, said after long reflection: 'Something comes to my mind. A skipper from Palestine, who had anchored here to load wine and sweet water into his ship, told me 1 year ago that it seemed that now in the kingdom of the Jews the old god Zeus with all other gods wanted to leave the Olympus and take up his residence somewhere over there.'

[18] He himself, the skipper, saw men in a place in that kingdom and had also observed them, and he said: 'Whatever these men want and speak out, happens also immediately. Only by the word they can heal the most malicious diseases, blind ones become seeing, deaf ones become hearing, lame and crippled and those who suffer from gout, young and old, receive straight limbs and jump around as deer and gazelles, and even deceased people receive a new life. Besides that, still thousands of other deeds of wonder that were never heard of, are accomplished, only by the will and the word of these men of God.'

[19] Who else could these people be than only the high gods? The earthly men in our time have lost every belief in the gods, and the prominent ones have already since long thrown themselves into the arms of various philosophers and wise men, and they turned every existence of the gods into an empty fable that has even become hardly suitable for the common people. But the high gods are now probably caring again for the blind and unbelieving people, and have now descended to the Earth in human form to the still most believing kingdom of the Jews to show them that they, the eternal ones, continue to exist despite the fact that they are now already completely denied by countless many philosophic atheists. A lot of Greeks and Romans travel now to that place and convince



themselves now of this wonderful truth.

[20] Well now – said my old, loyal servant – could it not be so that the gods, who are now seated in the kingdom of the Jews, have now in this little cloud of light send us one or the other spirit of protection – for we still possess something of the old belief and are also still practicing it as far as possible – in order to give us also a sign of their existence on Earth? This is now my opinion, and it also can be already considered as a full truth because the story of that skipper has come to my mind now for the first time in 1 year, while otherwise I hardly would have ever remembered it. This little cloud has obviously awakened my memory.’

[21] When my servant had finished talking, we regained courage and went outside to look at our little cloud. But we hardly were outside when the little cloud lifted itself up and went back very quickly to where it came from. We watched the little cloud as long as it disappeared in the far distance from our eyesight. Then we entered the house again in a meditating mood, we ate our meal cheerfully and went then soon to rest.”

## 26. THE LITTLE CLOUD APPEARS A SECOND TIME



THE next morning when we went down again to the village to direct our business and activities and to put them in order, 3 big ships came already into our port to take in, as usual, wine and sweet water. They arrived from Sicily and took explicit information to know with what kind of lighting material we illuminated our tower for some time. They never saw such a white light before. They were at that moment still a few hours of navigating away from the port, and their ships were still so well illuminated that they were able to discern everything so well on board as if at bright daylight.

[2] Also the inhabitants of the village asked us now here and there what kind of light it was. And my old, loyal servant who stays now here in the house of my father, because I took him along on all my trips, opened his mouth again and related to the questioners about

the facts completely according to the truth and added finally also again his opinion to it, and all who listened to him praised his point of view.

[3] The skippers said that they would zealously inquire this matter in the kingdom of the Jews to where they had to navigate first anyway, and if they would come back here in about half year time they would tell us truthfully what they had come to know. Then the skippers soon set out again and we continued with our business and activities, and that day everything went so well that it seemed to be a real wonder.

[4] It is of course obvious that during that day a lot of things were still said about the nightly appearance.

[5] On that day I went up with my personnel a little earlier to our tower house, in the first place because our business and activities were successful and we had finished earlier than at other times, and secondly – to be sincere – to watch also during that evening to see if perhaps such a little cloud would again show itself from the east. My wife and also my children were looking forward to it.

[6] The sea was somehow more restless than the evening before, and so the fishermen returned home sooner with their catch. Also a couple of other ships that came from the south and that did not trust the rather restless sea, navigated to our safe port and the skippers soon hang down the moorings of their vessels to our strong port poles, which was a certain sign that they feared a storm and would at least stay in our village for that night.

[7] Also, the sea became more and more restless towards the evening, and looking into the distance it could be noticed that the sea had set very high waves in motion, and that is why no ship could be seen anymore on the water, because the skippers had probably noticed some signs already during the day time which showed that the sea would be very high during the night and that is why they already tried since early to reach one or the other quiet bay.

[8] Although no clouds could be seen at the whole visible sky, and only a soft wind blew from the south, it were probably the raising

so-called Tartarus winds that came up from under the sea that brought the sea in such restless movement. We call such subterranean winds ‘Tartarus winds’ because we have no other name for it. It was however remarkable that despite the ever-increasing storm of the sea, no storm birds could be seen, and also the seals did not show their dancing and their happy jumping which always precedes such storms. For such sea animals are certainly not lacking in the sea.

[9] Now the sun was setting in the sea, and I commanded the servants to fill the dish and to lighten it, because one or the other big ship could still be on sea being not able to see at night where it could find a good escape. And so the big dish was quickly filled and lighted, and it was already fully burning with blazing flames when the sun was completely set, and that was good because it hardly took 1 hour when a big ship – driven by the southern wind that became somehow more violent – was clearly navigating to our port and arrived soon.

[10] These skippers, who came from Egypt to buy our wine here said on the next morning that they had much to do with the high waves and that they were very glad when they saw the light of Patmos that was already well known to them.

[11] Despite the loud raging and roaring of the sea we sat however very cheerful together on the terrace and gazed to the east to see if the little cloud of yesterday would not want to show itself again somewhere. And it did indeed not take long when the little cloud became again visible far in the east and made the same movement as yesterday, as I already mentioned.

[12] But as soon as the strange little cloud became visible, also the storm laid down immediately in a strange way, and in a few moments the stars were again glittering to us from the calm surface of the sea.

[13] It did now also not take long before the little cloud positioned itself around our tower house, and it seemed to me that the light was this second time again stronger than the first time, because the sea was illuminated up to the far distance as if during daytime,

which we could clearly see because the little cloud remained this time floating above our tower house and it was not completely enveloped like the first time. During this second time it was however also remarkable that the flame in our light dish extinguished completely at the moment that the little cloud enveloped the house for half.

[14] This time the little cloud remained floating around our house more than 1 hour longer than the first time, and we had by that the feeling like a god in his feeling of power and eternal immortality, for we also felt completely powerful and immortal.

[15] After a little while, my old, loyal servant who was completely overwhelmed by awe just said: ‘O, old, holy godly light, that clearly and lively illuminates primordial men, and so have transformed them into true half gods, illuminate now mortal men again, and extinguish their worldly light, as you have extinguished the weak light of our sea light dish. Then the skippers on the earthly sea of life, who are only raging against our darkness, will find rest and will perceive again why they were placed by the high gods in this world.’

[16] When my servant had spoken out these words in full seriousness, we all heard very clearly and plainly from the little cloud the words: ‘Search, then you will also find it. The old light of life of the Heavens must again be given in abundance to those who are good of heart and of good will. The great light will soon come from the place I come from.’

[17] Then the little cloud rose again and went quickly back to the place from where it came.

[18] As soon as the strange little cloud disappeared from our eyesight, the flame in the light dish flared up again by itself and continued to burn the whole night through. But we were all overwhelmed, more specifically by the clearly heard words that were in a certain way spoken by the little cloud.

[19] And my old servant said: ‘O, what would our philosophers say who do not believe anything else except their own reasoning, if they had experienced and seen this together with us. Yes, yes, men

who are searching the gods with a good heart and a firm will for their light of life, and who are not dragged along so easily by all worldly doubters, will finally also find what they were looking for, which will however not be found by any philosopher. The gods are certainly not favorable to those who deny their existence, but we will from now on always be more dedicated with all our heart to the gods and will also search them ourselves in that kingdom, where they, as it is said, are now administering justice and ruling as visible men, and we will bring them our highest worship and a true offering of thanks for the mercy that they have given on this lonely island by means of that little cloud of light.'

[20] We all agreed with the good words of our old servant, and I promised that I would do it myself as soon as I had taken all necessary arrangements in Athens. All showed their great joy about this, and I myself took the decision to sell my businesses in Athens and also in other places and would after that search for the gods.

[21] Then we went into the house again and took the already prepared evening meal, which seemed extremely tasty to us now.

## 27. THE DREAM OF THE VILLAGE PRIEST



WE wanted to, just like other times, put ourselves to rest immediately after the meal, but this time it did not work out completely as we wanted, because a few people from the village came to us, asking if they could talk to me. Among them there was also our priest of the village who served in a small temple of Apollo and Zeus, and besides that he had to observe the hours of the day, the planets, the galaxies and also the winds according to which he made certain necessary predictions.

[2] That priest was already a gray haired person and never had wife or children, for he had sworn a lifelong chastity to his gods, so that in return for that, they would give him deep wisdom in all things which he carried out continuously with great zeal. He was the first who immediately asked all kinds of question to me, of course in

relation to the second appearance of the little cloud of light, because the first time it did not strike him particularly, for he thought that perhaps I had accomplished this white light with the help of the known Indian lightning material. But since he unmistakably heard several times during the day how the little cloud had come above our tower house on the mountain, the appearance of today did not give him any rest and he felt an urge to come to me on the mountain, together with still a few of the most important fishermen and port supervisors.

[3] Thus, when he came to me, he said: 'Friend Kado, what is going on with that little cloud that appeared now already twice at the same time? I heard different things today here and there, but I did not attach much importance to it because I already heard so many things about all kinds of light making methods, of which our ancestors were very well capable. But because the appearance of yesterday repeated itself today at the same time and still in a much more noticeable way, it did not give me any more rest. That is why I have come to you to hear more about it from you. In name of our Zeus and Apollo, be so kind to tell me the truth, which you will certainly know better than I, because the appearance seemed to have chosen your mountain house in particular to show itself.'

[4] Then I said to the priest: 'Look, there is my old, loyal servant, and he is more experienced in those things than I. Ask him, then he will give you the best explanation.'

[5] Then the priest asked his question to the servant, and he related to the priest very openheartedly for a full hour of what he knew, and did also not forget the extremely important words that we all heard from the cloud of light.

[6] When our old priest had listened to all that with a truly great respect, he said: 'That is truly extremely extraordinary and therefore also very memorable. There is no doubt<sup>9</sup> that the gods had a more close contact and association with the people before than during this time in which the people have almost completely

---

<sup>9</sup> 'There is no doubt' is added.

turned away from them, and even with the few who still have some faith, it is still no real living faith, but only a faith out of habit. And so, in our entirely depraved world and time it is now without any doubt true that the always good and wise gods have again taken care of the people to bring them again on the right and true way of life, because all wise men on the whole Earth would not have been capable of that anymore.

[7] But now at this opportunity I must give an account of a remarkable dream, which I received last week in the same manner 3 days consecutively, and more precisely, so to speak, always at broad daylight. After my morning observations of the stars and the winds, the movement of the clouds and the sea, the fishes and also the birds in the sky, which always have to be done a couple of hours before sunrise, I also used to lay down for a couple of hours on my good resting bed and had to rest for a while after my work and efforts, for I am already an old man and am more quickly tired. And when I, as said, went to rest on the mentioned 3 days in the morning, I slept in immediately and had the following dream that was the same 3 times consecutively:

[8] I found myself to be on an immense spacious plain. It was adorned with a lot of temples for all kinds of gods, at different distances away from each other. Beneath that, I saw all our known god temples, but also a lot of others that belonged to peoples and nations and that were totally unknown to me. I looked at them with pleasure, although the whole environment was only illuminated as with us on a more or less very gray winters day when a thick rain fell down to the ground from the dark gray clouds. Except of myself, I did not see anyone, which after a while gave me a somewhat gloomy impression, and I asked Zeus and Apollo to let me meet a person.

[9] Upon that, a man, who looked like a Jew, came to me and said seriously: 'O you old fool, why do you pray so senselessly to gods who have never existed and will never exist? Pray rather in spirit and in truth to the One, true God of the Jews, then will be given to you what you ask for.'

[10] Look, all these temples with their dead gods made by human hands will soon be wiped away from the Earth, and only one living temple will remain for the one and only true living God, and this temple will now be established by God Himself among the Jews and the gentiles and among all nations on Earth. This temple will let its light shine like a sun over the whole Earth, and those who will be permeated by its light will receive eternal life and will be called children of the supreme One. But I will show you now a spark of that light of that temple, and all these temples will be changed into dust and ashes by the power of this little spark.'

[11] Upon this, he took a little book out of a little pocket that he carried on his chest, opened it and I saw therein the words: 'He who in his heart believes in Me, will have eternal life, for I, the One eternal and true God, am the Light, the Truth, the Way and the Life.'

[12] Upon that, the words that I have spoken out now began to glitter mightily, and the light streamed as a mighty stream over the whole spacious plain. And look, how terrible, all those numberless many temples collapsed with their gods and everything into dust and ashes. After that, I saw people who as true brothers and sisters together, dressed in white, walked around, and at the sky I saw a Human, full of light, standing in a sun, and all who walked together on the spacious plain cried out to this One Human: 'Dear, holy Father.'

[13] Immediately after that, I woke up and was fully strengthened and full of healthy and good courage, and I had the feeling that I was no longer a mortal human being.

[14] I had this dream, as I already mentioned, unchangeably the same for 3 consecutive days, and yesterday and today there was the appearance of the strange little cloud of light and moreover the words that you heard from the little cloud. And in future times something quite different will develop from what we believe now in our old piousness. But the near future will show if my opinion is correct or not.'

[15] Then the priest said goodbye, as well as all those who came to



us with him, and we were now at peace, and my old servant said: 'It is strange that this very pious and active priest, whose word can be trusted, dreamed such thing 3 times consecutively. Will our old gods have really finished by a new word-light? Hm, hm, hm. Yes, yes, everything is possible. It is remarkable that exactly in the kingdom of the Jews such men are arising who are equal to gods. Why not also with us, since we, according to the dream of the priest do not really know this one, true God, and we still are more inclined to believe than the Jews of whom they say that their faith in their one God has become extremely weak while we still believe more of less in many gods and are searching counsel and comfort and help from them?'

[16] I said: 'Friend, for today we will now finally go to sleep, for we all need that, but tomorrow there will be various opportunities by which we will be able to speak and form opinions about this matter.'

[17] Then we all went immediately to rest. The next day, already before sunrise we were on our feet and went also quickly to work.

## **28. THE LITTLE CLOUD APPEARS FOR THE THIRD TIME**



WHEN we came into the village in the morning, we heard talking about nothing else except about the little cloud of light. And as this is usually the case with such strange events with simple natural people whose sound reasoning is small but whose fantasy is all the greater, all kinds of interpretations of the appearance were not lacking, but it probably would not be worthwhile to explain them here now briefly and concisely.

[2] Also during that day we had finished our businesses and activities, and went still a little earlier to our tower house on the mountain to rest and to strengthen ourselves as we did the day before, and we made it ourselves really comfortable on our balcony while we were yearningly waiting to see if also on that evening some mysterious appearance would befall on us.

[3] We hardly sat there together for half an hour on our terrace,

looking at the lively scenes on the sea, when our old priest came after us with another 3 companions and he asked me if he could stay in our company during the evening, which was allowed in a friendly way and with pleasure.

[4] He came to sit next to me and told us what he had seen and observed during the early morning, and came to the conclusion that we would see the same appearance once more also on that evening, and that is why he mainly came to us, to firstly bring this to our attention, and secondly to be a witness himself of how the little cloud of light would come into existence and to see from which direction and along which way it would come to this tower house, because he planned to abandon polytheism and to introduce the belief in one God. In the first place he was compelled to this by his dream, which was 3 times the same, and secondly by the remarkable appearance of the little cloud of light. And if it would show itself also during that evening for the third time, he would be all the more determined to execute his intension.

[5] Therefore, I and all those who were present praised him, and also my old, loyal servant agreed with the intention of the priest.

[6] There was still a great discussion about the execution of the conceived intention of the priest, and while we were discussing and taking decisions, it became almost fully evening and the stars began to shine. Since the sea was quiet during that evening, I did not let the light dish be lighted, which was also approved by my house servants, for they always had a certain fear to lighten the lightning material in the dish.

[7] While we were still talking among each other about one and the other thing – however, always pointing our eyes to the region from where the little cloud of light had come already twice – we also discovered it that day for the third time, and we all burst out in great jubilation when the same little cloud of light lifted itself up above the distant horizon and moved once more quickly in our direction. In a few moments it had reached my tower house again, and just like the day before it enveloped it at half height. This third time we felt a still greater joy and we felt even more strengthened,

and the feeling of being mortal human beings had entirely left us. The little cloud gave that evening such a strong light that we could not see any other star on the firmament.

[8] And when the little cloud began to shine stronger, we were all greatly moved, and our priest lifted his hand to the little cloud as in a prayer and said: ‘O good and holy little cloud, give us also today a comforting word.’

[9] And immediately we all heard clearly the following spoken words: ‘Whoever searches for the light, will also find it, and it will come to him as life in the night of his death and will make him alive. From now on, search for the light with the right earnestness, then you will find it from where you have seen it coming to you for the third time. This island is indeed still insignificant, nevertheless, from here a great light will be given to the nations of the Earth, and then it will become an important place for God’s secrets and His plans with people, and it will have a great name. But you, old priest, just carry out your intention and prepare a home for Me in the heart of the people.’

[10] After these words, the little cloud kept silent again, left quickly after that my tower house and withdrew again to the east in the same manner as it withdrew the first two times. We still were gazing for a full hour to the spot where the little cloud disappeared and actually wanted to see it again, but it was useless. However, it was strange that soon after the disappearance of the mysterious little cloud there was a strong wind from the southeast that arose and brought the sea into a strong waving movement, which made it necessary for me to let the light dish be lightened. We would have stayed longer together on the threshold if the wind did not blow increasingly stronger, but since after 1 hour it became too strong we could not do anything else except to enter the house again.

[11] I invited the priest, together with his companions to consume the evening meal with me.

[12] But he excused himself and said: ‘I still must think a lot today about the execution of my plan, and also about the meaning of the words that I have heard from the little cloud, and I cannot

load my stomach for that. But tomorrow I will be here for the morning meal.'

[13] Upon this, he said goodbye and went with his companions down to the village. We however, went to sit at our dining table and took the evening meal.

[14] It is obvious that we talked much with one another about the appearance that was the same for 3 times and which did not repeat itself after that, and also about the execution of the plan of our old priest. And we did that until almost midnight.

[15] Only after that, we went to sleep during which we were disturbed several times by the heavy wind, but in the morning we all could go outside being quite strengthened.

[16] The priest came for the morning meal as he had promised, and he also reported to us the results of his nightly reflections. And he did not restrict himself to his intensions only, because the same day he already started executing it, by which the strange appearance was rendering him a good service. And nowadays you will not find a Zeus and Apollo in my village, and the priest has now, just like Plato, already many students to whom he teaches the God of the Jews.

[17] This is now a faithful and truthful report of the memorable event that was seen by many on Patmos. However, how it actually came into existence and what the meaning of it was, You, dear Lord and Master, will know best of all. If You would like to give us some explanation about this, it would make us very happy. Lord, forgive my longwinded story."

[18] **I said: "You have related everything very well. But let your old servant come here now, then I will clarify the appearance on Patmos to you all."**

[19] **Then the old servant was brought and he came to sit at our table.**

## 29. PHILOSOPHICAL IDEAS ABOUT NATURE



WHEN the old servant stood at My table, he immediately asked Kado what was happening and if he had to do something.

[2] **Kado said:** “Old friend, you know why I have sold everything in the actual Greek country, with exception of my possessions on Patmos, and you know also that I mainly was driven to it by those appearances and the dream of our old priest. So we have searched with all zeal for these particular god-men of which you also are a loyal witness. We also heard about them, from far and wide, and especially about One – the good Savior from Nazareth in Galilee whose mother and brothers we have seen and have spoken to them. In short, we have found 1,000 and again 1,000 witnesses, but not He Himself.”

[3] **Here the old servant interrupted Kado and said:** “Yes, only He Himself we have not found yet, and that is actually the sad thing of this whole matter. The little cloud of light that we have seen on Patmos during 3 evenings and with which we have even spoken to twice in a wonderful way can also not be found or seen in this country from where it came to us.

[4] Yes, dear friends, the whole Earth is full of wonders and glorious things, and thereby it witnesses in numberless ways that there must be only one extremely good, wise and almighty God as Creator and Ruler. Man can find everything with his zeal, his love and with his intellect. Except the Creator who nevertheless seems to be present everywhere, he does not find. And if he calls Him, He does not answer, although everything that we can see seems to announce His continuous presence. And so, friend Kado, also we will search for the human God but will not find Him, as this was the case with us until now. But because of that, we still should not give up our searching, for from the little cloud of light we have heard that we should search to find our salvation.

[5] But I still should tell something very openly what I clearly felt here. You know that the little cloud of light on Patmos had stirred

up in us a strange feeling of immortality, which regrettably disappeared slowly. And now, when I came into this room, that same feeling seized me. The little cloud can therefore not be far away from us. What do you feel, friend Kado, and what do you think?"

[6] **Kado said:** "Yes, you have rightly concluded. We all feel the same way and we will also feel it continuously from now on, because what we have searched we also have found here. Look to the Man who is sitting here at my right side. He obviously has sent this little cloud to us."

[7] **When the old servant heard that, he looked at Me with great awe and said:** "O the great grace and mercy that is shown to us, poor, weak and sinful human race. If Kado, the faithful and ever truthful, had not said this to me, I hardly would have believed it, but now I believe it and I understand now the feeling of immortality, which awakens in me again.

[8] So it is You who have visited us 3 times with Your Spirit, love and will on that faraway island in the form of a little cloud of light? Who else except only You can we thank that You finally have let Yourself be found by us? And because we have found You Yourself now, we also have found the most important, greatest, happiest and most desirable that man can find. I can say now nothing more, for my heart is too happy and has become blessed."

[9] **These words of the old servant caused great sensation, and all the Greeks and Jews who were present began to look at Me with much different eyes, and said among each other:** "He must be more than only a mighty descendant of David."

[10] **Then Kado turned again to Me and said:** "O dear Savior, Lord and Master, what happened with that little cloud of light?"

[11] **I said:** "I do not have to give you an extensive explanation on that, because your old servant did already explain it to you. Even when I am here now bodily present among you, nevertheless, by My love and My will, in the spirit I am present everywhere.

[12] **The old priest has done well to abolish the polygamy service**

with great zeal and to teach the people faithfully and truthfully to believe in only one true God. For this he will receive the great reward in Heaven. But as you can see and speak to Me now bodily, so also the old priest sees and speaks to Me now also in the spirit, and he writes down the words into a book. When you will be in Patmos again, you will hear it from his mouth, and then you can make known to him that I have said this to you here. Whoever believes in Me and acts according to My teaching will reap eternal life.

[13] There is now indeed great misery and all kind of distress among the people on this Earth. There are all kinds of bodily diseases that were mainly caused by the people themselves because they left the way of life that have been faithfully revealed to them. By their increasing love for the world and its judgment and death they began also to walk on the ways of the world and its judgment and death, and consequently they have inevitably called all that great misery and distress upon themselves.

[14] There were, and there are some philosophers – and there will be also in the future – who say: ‘There is no God. God is nothing else than an old myth that was invented a long time ago by certain more intelligent people in order to make other people helpful and servile to them. The world, and everything that is in it, is indeed intelligent and wise and well arranged, but if one or the other God – invented by men as if He would really exist – would have really created that, and He would have only called man – who is simply His most noble creature – only to life to let him suffer and bear everything since his birth, then this would disprove God’s wisdom, His goodness, which is closely connected to that, and consequently also Himself, for without wisdom there is no power and without love and goodness no will to ever bring anything to a happy life.

[15] Thus everything had to exist from the power of the Earth, the sun, the elements and the planets and all other celestial bodies. They are – according to them – still very coarse and rough, and only in their produces they assume a kind of softening and development. But even the most suitable produces would finally

be much too weak to stand firm against the great coarseness and roughness of the formerly mentioned first powers, and they finally would have to submit to be destroyed by these powers. Only that person could be called happy and wise who knows how to make the time that he lives as pleasant as possible for himself and to search his greatest happiness as a worldly wise person in the eternal non-existence.’ And this is then also the background from which one of your philosophers say: ‘Go, eat, drink and just do what you like, for after death there is no more pleasure.’

[16] Do you see, My beloved friends, that I also know very well the worldly wisdom of your philosophers and have known it all too well for already a long time? And I say to you that among all misery and distress of men there is nothing worse than their spiritual blindness. For out of this will arise inevitably all other evils among the people and these will exist as long as there will be Epicures in all communities of men. Because by its enticing example the worldly spirit of such wise men spoils all too soon many thousands.

[17] Because a part of men begins already using all means to live a life in an Epicure manner. By this, another and still greater part must undeniably go to ruin in the greatest bodily and still greater spiritual need, and this will make then the misery and distress among the people on Earth complete.

[18] But if this is so, can God help it when people who possess their completely free will, turn God aside and live a life according to their worldly love? Or must God continuously not allow all this misery and distress among the people because of His love, goodness, wisdom and might? Listen, if God would not allow this, then very soon things would turn out even more horrible among men than now. What would become of men in course of time? Nothing else than an extremely coarse and completely spiritless and lifeless rough piece of work, just like the heathenish idols of stone, metal and wood.”



### 30. ABOUT FUTURE EVENTS



YOU know that someone who has become rich in earthly goods has most of the time also become in his heart as a stone of insensitiveness and without love. What does he care about the many thousands of other people who are tormented by hunger, thirst and still other disasters, for he is well provided for, has never felt hunger or thirst and has an abundance of treasures to please him with every other pleasure, so that he does not have to taste any boredom or any other displeasure.

[2] But then, where does such a person stand in his inner spiritual sphere of life? I say to you: on the point of eternal judgment and its death, and his whole circle of acquaintances is not far away from it.

[3] Besides that, remember what I will proclaim to you: when there will be a lot of Epicures on the Earth, a general judgment over all the people on this Earth will also soon be allowed by God. Then we will see if somewhere there will again be men who will stand up with the measuring stick in their hand and dare to say to their fellowmen: 'Look, I have measured this big piece of land, I have indicated its boundaries and declare this as my complete inviolable property, and he who has the brutality to dispute this or will only say: 'Friend, everyone of us has the right to snatch this imagined right out of your hands, as long as he has the power and the means to do it', I will punish with death.'

[4] I say to you: at that time such people will never exist, for when next time I will come again on this Earth to keep judgment over such dead epicures, but also to give the reward of life to those who out of love for God and their fellowman have suffered much misery and distress, then the Earth will no more be measured with any measuring stick for the benefit of one person only, but wherever one will stand, he will also reap and provide for his need. And the people will well support one another, and no one will say: 'Look, this is my property and I am lord over it.' Because then men will perceive that I alone am the Lord, and that they all are brothers

and sisters.

[5] It is true that this should also be the case among the people now, but in this middle period of development of men who are still not purified by the big fire of life, it will stay allowed, but from now on, it will not be a full 2,000 years anymore. After that, the spirit will predominate strongly with men and on the Earth no more 'mine' and 'his' will be seen, nor will be talked about it.

[6] You, who are now My friends, possess a big piece of land of the Earth that has been measured to you. Ask yourselves who measured it to you as your legal property, and the answer will be: the laws made by men, and your money and other treasures to which again only men have awarded an idle value to it.

[7] From God's point of view, the whole Earth belongs to all men in equal measure, as this was the case in the beginning. Wise men should divide it according to the need of the people and should teach them to cultivate it, and then the fruits should be partly distributed by the wise men and the surplus should be kept in warehouses and storehouses that are arranged for that, so that no one in the community should suffer need.

[8] But if the rich and mighty will draw everything unto themselves, a lot of people must by that become very poor and live their lives in great misery and distress, because everything belongs to the few rich and mighty but nothing to the poor, except what the rich and mighty want to give them in a scanty measure for the heavy work that they have done for them.

[9] However, these things cannot change for the moment. Therefore, you, rich and mighty, you should be true friends regarding your poor brothers and sisters, and show them love. Feed the hungry, quench the thirsty, clothe the naked, comfort the sad ones and free the prisoners who by your greediness are unnecessary pining away in the dungeons of their bodies by your power and your laws, but even more so in the dungeons of the night of their soul. Go and free them, then I will free you from the power of death and judgment.

[10] Be in the future only My manager with your earthly goods,

then in return I will give you eternal life, for I have the power for it and can give it to whom I want. With the same measure with which you will mete, you also will be meted by Me.

[11] Look, this is also a good and completely true explanation of the little cloud of light, which has summoned you to seek the truth and life.

[12] Now you have found the truth in Me. Therefore, make it also as your own, then you will live, and the death of matter will no more make you think that you are mortal human beings, but from now on immortality will remain to be part of you.'

### 31. THE LIBERATION OF MATTER



OTWITHSTANDING all his feelings of mortality, no human soul can be considered as completely dead, but still, it is a real death of the soul if he lives in the constantly increasing fright to soon lose his life that became so pleasant to him, or to grievously have to spend his life eternally in a dark dungeon, without hope to ever be freed out of it.

[2] But do you know what it is, that calls up such a feeling in the souls of the mostly material, selfish and proud heathens, and why they then also pursue all kinds of possible pleasures and diversions, only to get rid as much as possible of this feeling of mortality which displeases them above all?

[3] Look, the love for the world and matter brings this about. As long as a soul clings to the possessions and riches of this world and considers them as his complete property by virtue of law, and therefore punishes every person who in case of need because of his poverty would violate it or has violated it once, he will not be able to completely ever get rid of this feeling, neither in this nor in the other world, for all matter is judged and thus death regarding the free spirit. But if a soul clings to dead matter, he can therefore also have no other feeling than only that of death.

[4] However, if a soul by the true and living faith in the one God and by the active love for Him and fellowman will turn away from

matter, then he soon will lose such a feeling completely, as this is now the case with you. And this is then also for every person a sure and unmistakable sign that judgment and death of the soul have gone.

[5] But this is really no easy task for a soul, once he is filled with love for the world. And there are many rich and mighty people in the world for whom it is more difficult to separate themselves from matter and its imagined value than for a camel to go through the eye of a needle. But also this is possible with the help of God, as this happens now to you Greeks and will still happen more and more if you out of free will, will bring to action that which I have advised to you now.

[6] If you only believe, but do not bring faith to action, then faith itself is still dead and cannot give real life to the soul, but by the action the faith becomes alive and therefore also the soul by his living faith. Therefore I say to you once more: do not believe only that what you hear from Me, but act according to it, willfully and zealously, then you will receive in yourselves true, eternal life.

[7] I surely can see now that all of you acknowledge Me as Lord and Master, but this will still not awake the feeling of complete immortality in your souls. However, that which awakes the feeling of immortality in your souls is the fact that you, in full earnest, have taken the resolution in your heart to do always that which I have advised you.

[8] Now from now on, keep on acting – according to this resolution – also in My name, then eternal life from Me will remain in you, and you will in eternity no more feel nor taste death.

[9] What use is it for man if he would possess all treasures of the Earth and with these he could provide himself with all-imaginable kinds of pleasures but would by that harm his soul? Will all these treasures be able to free him from the hard chains of death?

[10] Truly, death cannot give life to death. This can only be done by the living action according to My teaching, for I Myself am continuously love, action and life. Because everything that is

in infinity, is indeed a work of My love and of My life. Do you believe that?"

[11] **They all said:** "Yes, greatest Lord and Master from Yourself of eternity, we believe now everything, and we will also bring our faith to action by works according to Your very pure and true teaching of life, as truly as You may always help us if ever we would become weak.

[12] But now, still a little question: has the old priest on Patmos heard this teaching, that You have extensively addressed to us, as entirely and completely in the spirit as we have heard it here?"

[13] **I said:** "Most certainly, as I have already told you. What I have said here to you and will still say further to you, I put it in his heart, and he will take it out from there and will write it down for himself and for you and for still many others. And when you will come on Patmos, you will convince yourself of that.

[14] And now I give the freedom to everyone of you to ask Me one or the other thing. Whoever wants to know something from Me for the sake of his salvation, come and ask, for him who seeks, will find."

[15] When all heard that from Me, they became very joyful and cheerful, because they still had a lot of things about which they planned to ask Me. But when they wanted to ask Me, no one of them knew actually what he should actually ask Me mainly, and therefore they did not know so well who of them should ask Me a question first.

[16] But I soon helped them out of this embarrassment by saying: "Well now, Kado, just you ask, if no one else dares to ask."

### 32. THE DIFFERENCE BETWEEN EPICURES AND CYNICS FROM A SPIRITUAL POINT OF VIEW



**ow Kado said:** “Yes, Lord and Master, regarding the words and lessons that You have given us, I have a question that seems very important to me. If it is allowed to bother You with a question I would very gladly like to open my mouth.

[2] Look, o good Savior, Lord and Master, according to what You said, You have explained to us extremely clearly how harmful the Epicurism is for the life of the soul, so that we have really taken firm resolution to withhold ourselves from it forever. But besides Epicurus, we still have also another sage of a totally different direction. That is Diogenes from Kyne, who deeply despises the whole world and its temptations, beauties and treasures and even this earthly life.

[3] He is the complete opposite of Epicurus, and neither him nor one of his disciples believe in the immortality of the human soul. The feeling of being mortal does not give them any anguish or fear, but they all can hardly wait for the moment that they will be no more. And still they are very honest, good and helpful people, and they keep strictly to the promises that they once made. Their food is so meager and simple as possible. They despise every comfort, every beauty, and live very chaste and modest. Yes, they even honor the gods and acknowledge their goodness, wisdom and might, but they do not thank them for anything and despise most deeply every form of reward they could expect from one or the other deity. Eternal non-existence is their desire. Every manner of existence and life they regard as an unbearable burden and torment.

[4] Well now, as far as their actions are concerned, these men are almost completely what a person would be according to Your teaching. What are they actually missing, so that they can become what we have become by Your mercy? And when they die, will their souls continue to live after the death of their body, and then

how, happy or unhappy? I have always given these strange people my attention, although I truly could never find myself in their teaching as being authoritative. Lord and Master, give us also an explanation about this, and also about the manner in which they could be converted to Your teaching.”

[5] I said: “Yes, My now dear friends, it is even more difficult to bring these kind of people on the right way of life than the epicures, because they have no love for life. The epicures have surely a lot of love for life, however this is self-love, and so a material love that brings death. But if they will change it by the right faith – as is now the case with you – in an only true God, in love for Him and for fellowman, then the epicures are undeniably much better of than the cynics who are bored of life.

[6] However, if those can be converted to the true faith in the only true God, then by that, also the love for Him and fellowman will come to life, and consequently also for themselves, because God, who is the purest and eternal love, resides, because of the living faith, in the heart of man, and thereby He changes everything in man into love and life.

[7] But as said, such people are difficult to convert, on the Earth as well as in the spirit world, because they are lacking the love for life. But once they are converted, then they are true heroes in faith, in love and in actions, for they have this advantage over other people that they possess self-denial, patience and a great measure of humility by which they can control all material love that lives in the flesh, and can progress with determination on the way to the light, which is much more difficult with other people.

[8] When cynics die unconverted, their souls still continue to live eternally, despite their desire for non-existence, which of course they find not very pleasant. For the rest, they do not experience any torment or pain, but they live exactly as they have lived on this world. However, in the spirit world they are also often visited by angels and as much as possible enlightened without affecting their free will. But much love, wisdom, effort, patience and persistence is needed for that.

[9] Besides, there are only few people of this kind, and therefore they also will difficultly be able to spoil the other people on a large scale as the extremely numerous great and small epicures can do who are everywhere and live their selfish life, and they hardly think about God because of their pursue for a good life and they absolutely do not notice a poor fellowman, except when that person can work for a small salary to the advantage of the epicure.

[10] By his example of a luxury life, an epicure spoils many people. The one part, who are wealthy only strive to have also such a good life, and the person who is not wealthy will be filled with envy and vexation, for he cannot live as those who are wealthy. Therefore, an epicure is much worse than a cynic. Now, with this, I have answered your question and someone else can now ask something.”

### 33. THE FIRST 2 KINDS OF FIRE OF PURIFICATION



**HEN the innkeeper**, the father of Kado, stood up and said: “O Lord and Master, then how will it look like in the time of which You have said that the people will then be purified by fire before Your return, and what kind of fire will it then be?”

[2] **I** said: “Yes, friend, that fire will be: great and general need, distress, misery and sadness, of a greater magnitude than the Earth has ever seen. Faith will extinguish and love will cool of, and all poor races will lament and languish, but still, the great and mighty and the kings of this world will not help the supplicants because of their great pride and by that also because of a too great hardness of their heart.

[3] So also, one people will rise up against another and will attack them with weapons of fire. Because of that, the rulers will come into great debts that cannot be paid off and will afflict their citizens with unaffordable high taxes. Because of that, there will be an excessive high cost of living, famine, many malicious diseases and epidemics and pestilence among the people, the



animals, and even the plants.

[4] There will also be heavy storms on the mainland and on sea, and earthquakes, and the sea will flood its shores in many places, and then the people will come into great fear and anguish because of the expectation of the things which will then come over the Earth.

[5] All this will be allowed in order to turn the people away from their pride and their selfishness and their great laziness. The great and those who think of themselves to be mighty will be chastised with boredom and will by that be forced to come into action to free themselves from this torment.

[6] And look, this is the first kind of fire by which the people will be purified for My return.

[7] And in that same time, also the natural fire will play an extremely important role. The fire will drive on the ships over all the seas with the speed greater than that of the wind. Also, men will make with their sharp intellect iron cars and roads, and instead of pack animals they will harness fire to the cars, and with its great power they will drive off far over the Earth, faster than an arrow that has been shot off.

[8] In this manner they also will be able to control the lightning<sup>1</sup> and make it the fastest transmitter of their wishes and will from one extreme of the Earth to the other. And if they – the proud and greedy kings – will war against each other, the fire will render a great and decisive service, for by its great power, iron masses in the form of a sphere with a heavy weight will be flung with the speed of lightning to the enemy, the cities and strongholds and cause great destructions.

[9] With these weapons the inventive people will come to the point when soon no nation will be able to start a war against the other, for when two nations should attack each other with such weapons then they easily and quickly will exterminate each other up to the last person, which would certainly not give a true victory and gain

---

<sup>1</sup> Electricity.

for neither one of them. Those kings and their generals will soon realize that, and that is why they will rather tolerate each other in peace and good friendship. And if somewhere a very proud and ambitious disturber of the peace should rise and would attack his neighbor, then the peaceful ones will unite themselves and chastise him. And in this way the ancient peace will be set for the people on Earth and will be established durably.

[10] If one will count, from this My actual presence, 1800 and almost 90 years, there will hardly be any more war on Earth, and more or less in that time, also My personal coming on this Earth will take place, and the greatest cleansing of men will begin.

[11] Although there still will be wars among the more primitive peoples of the Earth, but these will also soon become impossible among them. I will drive them together with the help of My righteous and mighty kings and generals and let them pour out My light among them, and then they also will be changed into peaceful nations dedicated to the light.

[12] Look, this is the 2<sup>nd</sup> kind of fire by which the people will be purified.”

### **34. THE 3<sup>RD</sup> AND 4<sup>TH</sup> FIRE OF PURIFICATION**



3<sup>RD</sup> kind of fire will consist in the fact that I will awake already a few 100 years earlier ever clearer enlightened seers, prophets and helpers who will in My name, just as clear and truthful, teach the peoples everywhere about everything and will thus free them from all kinds of lies and deceit, which through false prophets and priests, even in My name, will clear the way for their downfall, and with that they will start, in a not too distant future, their evil beginning, and here and there they already have started it in My present time.

[2] They will, just like the other pagan priests, perform false signs and wonders and will deceive many people by which they will provide themselves with great earthly treasures, riches, might and

great prestige, but by the 3<sup>rd</sup> fire and its most bright light they will lose everything and go completely to ruin. And the kings and princes who want to help them will by that lose all their might, their wealth and their thrones, for I will awaken My kings and generals against them and will give them the victory, and so the ancient night of Hell and its messengers among the people on Earth will come to an end.

[3] As this night now consists in the pagan, blind and useless ceremony, which they call divine service, it will also exist in those times, but by the 3<sup>rd</sup> kind of fire from the Heavens it will be entirely devastated and annihilated because the lie will not be able to stand victorious in the battle with the light of the truth from the Heavens, as less as the natural night can stand before the risen sun. It must flee in its most dark holes and depths, and those who stand in the light will search no more for the night.

[4] I have shown you now the 3<sup>rd</sup> kind of fire that has an extremely destroying effect on the darkness of men, and so I also will show you a 4<sup>th</sup> kind of fire by which the Earth, the people and all creatures will have to be purified by My 2<sup>nd</sup> coming. This kind of fire will consist of all kinds of great natural upheavals of the Earth, more precisely on those places of the Earth where men have built too big and beautiful cities in which the greatest pride, lack of love, bad morals, false administration of justice, power, prestige, laziness and with that also the greatest poverty and all kinds of need and misery will prevail, caused by a too strongly grown-out Epicurism of the great and mighty.

[5] In such cities, through excessive pursuit of profit, all kinds of factories will be build on a large scale, and instead of human hands the work will be done by fire and water, together with thousands kind of artful machines that are made of metal. The heating will be done by means of the ancient coals of the Earth that men will acquire in extremely great quantities from the depths of the Earth.

[6] Once such activity will have attained its highest point by the force of the fire, the air of the Earth will become too strongly saturated on such places of the Earth with combustible kinds of

ether, and these will soon ignite here and there and transform such cities and regions together with their many inhabitants into ruins and ashes, and that will then also be a great and effective purification. But whatever the produced fire will not have accomplished, that all kinds of great storms on Earth will accomplish, obviously only there where this will be necessary, for without necessity nothing will be burned or destroyed.

[7] By that, also the air on the Earth will be freed from its bad vapors and nature spirits, which will have a blissful influence on all other creatures on Earth and which will also benefit the physical health of the people, because the many malicious bodily diseases will cease to exist and the people will be able to reach a healthy, strong and old age.

[8] Because the thus purified people will be standing in My light and will lively and truly keep forever the commandments of love from within, the earthly landed property will also be divided among the people in such a way that everyone will have so much that, with the right kind of zeal, he never will have to suffer need. The heads of the communities and also the kings, being entirely submitted to My will and standing in My light, will take care that there will never exist any need among the people. And I Myself will once here then again there visit the people and strengthen and establish them in those places where the people will have the strongest desire for Me and possess the greatest love for Me.

[9] And with this you have received now for you Greeks a very understandable answer to your question. Although it is a prediction for a still quite faraway future, but it will not remain unfulfilled, for everything can perish sooner, even this Earth and the whole visible sky, rather than that 1 of My words and predictions would remain unfulfilled. Did you well understand this now?"

## 35. THE CONDITIONS FOR THE RETURN OF THE LORD



**HE old innkeeper said:** “Yes, Lord and Master, we surely have all understood this very well. It is, what concerns the 4 kinds of fires of purification for men and the whole Earth, certainly not rejoicing or pleasant, and one could rightly ask why this is allowed by a supremely wise and supremely good God. But precisely because God is supremely wise and supremely good, He also will know best why He allows all these things. But we still do thank You for this prediction of the future and we are now very glad that we live already now on this Earth during Your 1<sup>st</sup> coming, for as far I have understood it now, it is in this time still considerably much better among men of the Earth than it will be during Your 2<sup>nd</sup> coming.

[2] I certainly cannot have any idea where of what kind of great cities men will build in course of time and how they will use the power of the elements and even regulate and control the lightning. However, I and certainly all of us are glad that we do not understand it and that we even can see that the power of the elements are guided by Your wisdom and might, for if we would already understand it, then the terrible time of purification by the 4 kinds of fire would certainly come sooner than You, o Lord and Master, have announced to us now.

[3] But since You were now so merciful to inform us beforehand as a sure fact that You personally and lastingly will come to men for a 2<sup>nd</sup> time to this Earth, then You still could tell us where on this Earth You will come back to men. What will be the name of that country, the place and that happy people?”

[4] **I said:** “Friend, on your question I cannot give you an answer that you would understand, for in that time many new places, countries and peoples will arise that still do not have a name now. But the fact that I will come back to Earth to that country and in that place where among the people there will still be the most and greatest living faith and the most and greatest true love for God and fellowman, that you can accept and believe as completely sure

and fully true.

[5] However, when I will come, I will not come alone, but all those who belong to Me, who were already for a long time with Me in My Kingdom of Heaven, will come with Me in multitudes and will strengthen their brothers who are still walking in the flesh on the Earth. And so there will be a true communion between the already blissful spirits of Heaven and the people of the Earth, which will really mean a very great comfort to the people of that time.

[6] And now you know everything that was necessary for you to know. Act accordingly, then you will reap eternal life, for I will awaken you on the youngest day.”

[7] Then **Kado** said: “O Lord and Master, will this then already happen tomorrow? Because every new day is for us the youngest day.”

[8] I said: “I do not mean an earthly day, but a spiritual one in the beyond. When you will have left your body and will enter into the Kingdom of the spirits, then this also will be your youngest day, and I will free you from the judgment of matter, and this is the awakening on the youngest day.

[9] Since it is now already around midnight and we have a long trip ahead of us tomorrow, we will for now go to rest.”

[10] When I expressed this wish, they all stood up, thanked Me once more for everything and the innkeeper himself guided us to a big and very tidy bedroom where we took a refreshing rest until the morning. It is obvious that the Greeks were discussing with each other for still a long time about everything they had heard.

### 36. THE LORD AND HIS FOLLOWERS ON THE HILL ARALOTH



As usual we were also this time on our feet before sunrise and went immediately outside. But the innkeeper and his son Kado who arrived, got up also and noticed that I went outside with My disciples, and therefore Kado came quickly after Me and asked Me not to leave before I had taken a well-

prepared morning meal with My disciples.

[2] **I** said to him: “I certainly would have done that if you would not have come after Me, but because your love for Me has invited Me, it gives My heart a real joy, and so I am also inviting you to go on the hill with us. Once on this hill stood Joshua, the prophet and ruler who lead the Israelites into the promised land with the Ark of the Covenant, and by means of a powerful sound of trumpet he destroyed this city which at that time was big and surrounded by a nearly indestructible wall, and who conquered and destroyed unto the last man its mighty inhabitants and soldiers who were pagans and committed evil idolatry.

[3] We will go on that hill – and that one is not so far from here because the present Jericho is closer to the hill than the old one, which was more than 100 times bigger than the present one, which bears indeed the old name but it does not have anything else in common with the old Jericho except a few ruins. From this hill I will show you the true place and size of the old Jericho.”

[4] **Kado** said: “O Lord and Master. This is really too much of Your godly mercy for me, sinful gentile. But since You actually want to be so merciful, then be also merciful to allow my father to accompany us, for he is a great friend of such things that are lost in the gray ancient times by the all-destroying time. Therefore I will go and bring him right away.”

[5] **I** said: “That is not necessary, for look, he is already coming after us, and the one who I made seeing again, walks with him.”

[6] **Kado** noticed it immediately and became very glad. We continued to walk slowly and so they both were soon catching up with us.

[7] Half an hour later we were already on the mentioned hill, on which foot – being the property of our innkeeper – olive trees were growing, and on the highest point we had a wide view on all sides.

[8] When we all were now on the top of the hill – where there was much space – I went to stand on a little rock that was in the middle of the hill and measured exactly 1 half man’s height, and from this point, where all those present could see and hear Me very well,

I said: “Listen, on this rock, on which I am standing now, stood once My helper Joshua. Although it is not of too great importance for life, but still it will hurt no soul if he is familiar with the history of the ancient times, because a soul who is familiar with the history of the times and nations will not so easily fall into superstition compared to a soul who has not a good knowledge of the ancient times and who will therefore either consign everything to the kingdom of fables, which have no truth for him, or to the area of superstition of which man will then soon and easily literally accept everything of what he had heard somewhere of what he thought to be special.

[9] And look, so it is with most Jews now, of which some consider Joshua as a mythical figure and say among each other that he actually has never existed and of which again others who blindly and lightly believe and who are of little faith take the history of this prophet completely literally as it is written in the book. But also that is an equal great foolishness out of which came great points of controversy and all kinds of unbelief, superstition and a great number of errors.

[10] As many of you know, Joshua has done a great number of signs and wonders during the time when he led the Israelites out of the desert into the promised land under the continuous guidance of the Lord. Firstly, this is actually true, but secondly his leading and deeds have also a spiritual meaning, which unfortunately is now no more understood by any Jew. That is why so many senseless things are announced and taught everywhere by the Pharisees about the actions and the deeds of Joshua. It is therefore not surprising that certain Jews who think somewhat clearer were repeatedly seriously offended by the teaching about Moses and the prophets. That is why I have brought you to this hill, more precisely to this place on which Joshua had performed his first great deeds of wonders during the conquest of the old city of Jericho, as the Spirit of the Lord had commanded him.

[11] Look, there is the hill Araloth, and the place where we are standing now is called Gilgal and is the same place where Joshua,



after the commandment of Lord, has circumcised with knives of stone the children of Israel for the second time.

[12] This rock, on which I am now standing while I am reminding you again about the old history, consist of the 12 stones that were brought to this place by just as many priests – when the people crossed the Jordan with dry feet – from the middle of the Jordan and have placed and joined them here together as a sign of the wonderful guidance by God’s power in the manner as they still are here now. By this, Joshua indicated symbolically to the people that the 12 tribes of Israel – represented by the 12 stones that are laying here and are joined together – form also a firm body, and so must stand as a united and mighty people under the laws, the protection and the guidance of God as a judgment against all heathens, and also that they are as a hard rock against which all can strike who act contrary to God’s will.

[13] Look, precisely on this spot Joshua has set up the Ark. After carrying it 7 times around the old city of Jericho, at the 7<sup>th</sup> time during which it was carried around, on the 7<sup>th</sup> day, at the terrible sound of the trumpets, the wall collapsed. Then the Israelites forced their way into the city and at God’s command they stroke with the sword everything down that was alive there, except the harlot Rahab who had to be spared at God’s command, together with her house and relatives, for she saved the spies, whom Joshua sent to the city, from the persecution of the heathenish king by hiding them well into her house.

[14] On this hill all the gold and silver and all precious stones that the Israelites took out of the destroyed city was laid down before the Ark of the Covenant in honor of God, and also on this hill Joshua announced to all Israelites the commandment according to the will of God, that the destroyed city should never be build again and that the one who would do it anyway and would undertake to start the work, would be punished by God for that. And so you know now what this hill signifies.

[15] And on the same spot where once the Ark stood, stands now in the flesh the One who came to Joshua as a mighty ruler with a

sword in the hand, saying to him: ‘Joshua, remove your shoes, for the place where you stand is holy.’ Only then Joshua realized who that mighty ruler was and he worshipped Him also for that.

[16] Now you also now who I am, and no one of you worships Me. You would like to do that, but I Myself do not want it, for I am placing you on a higher point of life than where Joshua with all his might has ever stood, and because I abhor every prayer with the lips, for from now on, the love for God and for fellowman is the only prayer that is pleasing to Me, of which I take notice and to which I am listening.

[17] And so you know now briefly what kind of hill this is, and now we can take a look to the evening<sup>10</sup> and see there the great desolate plain where once the old heathenish city stood.”

### 37. ABOUT THE LOCATION OF THE OLD CITY OF JERICHO



**OW Peter asked me:** “Lord, the old Jericho was located to the morning<sup>11</sup> of the river Jordan, and I do not know if and where we crossed the river yesterday on our trip to this place, because this new Jericho is certainly located more to the morning of the river than the old one, since You have now shown us the location of the old Jericho, which from here is located in the evening. It is true that we have crossed a very wide stone bridge, but according to me, down in the riverbed there was not enough water to think that it was the water of the Jordan.

[2] **Then Kado began to speak and said to Peter:** “And still, that was the Jordan. During this time there is always very few water and on the place where a bridge was built, it is most small because of the narrowness of the valley, but half an hour further to the midday<sup>12</sup>, the river becomes again much wider and in the

---

<sup>10</sup> To the west.

<sup>11</sup> To the east.

<sup>12</sup> To the south.

environment of the Dead Sea, not far from here, it becomes even very wide.”

[3] After the words of Kado, Peter and also the other disciples who also did not notice where and when we crossed the Jordan were completely reassured.

[4] Upon this, Peter and also the other disciples looked somehow more carefully at the stones on which I stood, and after thinking a little while he said: “But how could only those 12 priests lift up these big and very heavy stones from the river and then bring them here over such a long distance? Were those 12 priests maybe giants like a Samson?”

[5] Now I said: “How can you still ask such question while at My side you still have seen so many signs of the power of God’s Spirit? Have you forgotten about all the things you have seen with the old Marcus in the vicinity of Caesarea Philippi, and do you not know anymore how Raphael only a couple of days ago has lifted up that old iron pillar in the house of Lazarus, and still 1,000 other signs? Then how, after you have seen all these things, can you still ask how the 12 priests of Joshua were able to bring these stones out of the Jordan to this place? Was perhaps God’s power at the time of Joshua smaller than now? Do think about this and do not ask Me anymore for things that already a willing child in the cradle can understand.”

[6] After My remark they all understood now how easily the 12 priests could bring theses stones here from the river.

[7] Then Kado came to Me and said: “O good Lord and Master, if You would not become angry with me, my eagerness to learn has still a question – which You surely will know – regarding the old and this new Jericho.”

[8] I said: “Although I already know what you will ask, you can still speak out your question aloud for the sake of the others.”

[9] Upon this, Kado asked: “From the book of Joshua it is known – and also You Yourself have mentioned it now very briefly – that Joshua has, at God’s command, threatened everyone with an inescapable hard punishment who would dare to rebuild the

destroyed old city. And look, we live in the new Jericho. How come that there is still a city of Jericho in almost the same place where once the old Jericho stood? Did God perhaps withdraw His threat afterwards and has allowed a new Jericho to exist?"

[10] **I said:** "You are mistaken. God did not withdraw His word, and thus on that spacious, desolate place, where once the old Jericho stood, stands until now not 1 house, not even a very poor hut. And why have you, new Jerichoers, never tried to build a house by using the ruins on the place of the old Jericho, or at least a hut for your sheep, goats or pigs?"

[11] **Kado said:** "Yes, very good Lord and Master, this has its own reasons. That completely desolate place, which has a circumference of almost 2 hours of walking, is very similar to the Dead Sea. Not even a little moss plant grows there, not to mention anything else. Besides, this definitely very big desolate place has now and then such a bad and nauseous evaporation that it would kill people and every kind of animal, especially when they would stay there at night, and thus it would be very unwise to build a house or even a hut on that place.

[12] But still, it is a remarkable and strange event that this terrible evaporation never extends itself outside the region of that desolate place, and thus we can live in the new Jericho quite healthy while someone who would stay on that desolate pace, even for a few hours, would lose his life. As far as I know, in earlier times they also have used this place for criminals who deserved death according to the laws by bringing them to that place during such terrible evaporation where they had to stay for more than 1 hour. Most of them must have died. However, of those who came back, it was said that the gods were merciful to them. But still, they remained sick and did not live long. And this is a reason, easy to understand, why until now not 1 person has build a house on that desolate place and will probably also never do that, just as it is also not good for anyone to stay for a long time in the vicinity of the

Lake<sup>13</sup>, at its very desolate shores, especially when the wind blows from the surface of the water towards you. But the good thing of this desolate place is that the wind can never spread its terrible evaporation outside its boundaries of stone.

[13] Whether that terrible evaporation is the consequence of God's old threat of punishment or something else, that I really cannot explain. Nevertheless, it remains remarkable that nowadays not even snakes, vipers or other poisonous animals are able to keep their poor bit of live on the place where in ancient times such a big and mighty city of kings was located, which can be easily concluded from the many ruins, where people were living, doing business and practicing their profession. And thus it is also remarkable that, despite the old divine ban, after a very long time of a few 100 years, a second, new Jericho was build anyway.

[14] O Lord and Master. Look, these are one of those strange things that many thinkers who are acquainted with the Jewish scripture regarding the time of Joshua, find undeniably somewhat doubtful, and it is also not so surprising that so many Jews have lost their faith and also their understanding about this. What is actually the reason why there is still a Jericho?"

[15] **I said: "That is because, friend, the name is not important but only the place. Why it is like that, I will give you some clarification right away.**

[16] **Look, on this Earth there are certain places and often very extended plains, where it is not good to live, not for man nor for animals, because there, from the inside of the Earth – to speak understandably for you Greeks – there are at certain times nauseous vapors that drive upward to the surface. These vapors come from the subterranean layers of sulfur, coal and poisonous metal. And this old place that is located at about half an hour from here, is also such a place, and nowadays it is worse than during the time of Abraham and Lot when almost at the same time as Sodom and Gomorrah, also Jericho and still other cities were build, but of**

---

<sup>13</sup> Of the Dead Sea.

course by the ancestors of Lot who at that time were ruling over this region up to the sea.

[17] Already the ancestors of Lot were warned that they should not establish themselves in this region and should not build any city. Since, despite the warning, they did it anyway, it was advised to them to live a life which is as chaste and clean as possible, for only a chaste and by that also lively-strong person with a strong soul that is filled with God's Spirit can resist all evil and coarse nature spirits, and they cannot harm his body. But the formerly mentioned people did also not follow this advice and within a very short time they proceeded to all kinds of lewdness, became servants of idols and lead an extremely licentious and unnatural gluttonous life.

[18] Nevertheless, from time to time pure messengers who were filled with God's Spirit were send to them, who taught them and showed them the inescapable consequences that would result from their lack of atonement, but they did not listen to the messengers, threatened them, persecuted and rejected them.

[19] At the time of Lot however, the place among the places, where the cities stood, became ripe to break out, on the one hand because in the interior of the Earth it was already ordered and determined that way, but on the other hand – and mainly – because those mentioned people lost all their spiritual power, and thus the evil spirits of the coarse and judged nature received unlimited play and were thus able to do more and more damage. And this they would not have been able to do so easily if in 1 of those cities there still were only 10 to 20 spiritually strong and pure people.

[20] For truly, I say to you: a pure and spiritually strong person is lord over the nature spirits, as well as lord over the elements and also over all animals and all plants and minerals, no matter of what nature or kind they may be. For if his soul is filled with God's Spirit, wherein all might and power from God lives, he also can command the whole nature, and even mountains must then bow for the might of his will and his unshakable faith and trust in the one, true, almighty God.

[21] However, at the time of Lot there was, apart from himself, not

1 more person like him, and that is why he received the warning to flee if he did not want to go to ruin together with all the others. And Lot fled and was saved, for on that same day the all-destroying outburst took place and the great Sodom and Gomorrah went to ruin on the place where now the Dead Sea is still oftentimes maliciously raging and will still do that for a long time.

[22] And see now, things were not much better with the old Jericho during the time of Joshua, where – mind you – a harlot had still the purest soul. That is why she was saved, because she listened to the messengers that were sent by Joshua to the city, took their words at heart and protected them.

[23] Joshua, who was, as well as his priests, a pure person, filled with God's Spirit, could have prevented the internal, destroying outburst of that place. He always banished the evil nature spirits forever ever farther away from this place, and for their activity he has assigned a place under the bottom of the water of the Dead Sea. But despite that, he had to forbid the people explicitly not ever to build a city again on that dangerous place, which has been observed until this day and will also be observed in future times.

[24] And so I have now shown you the reason why Joshua has very explicitly commanded not ever to build a city on that place, of no matter what name. But this place, where now this Jericho is situated, is not evil, although it is located in the neighborhood of the old, evil place. And that is why a small city cannot be build there, but the name does not mean anything.”

### 38. THE PURPOSE OF NATURAL ORDER



PON this, Kado thanked Me for this explanation and asked Me whether I also would like to command the evil nature spirits by My might, so that they would not be harmful outside of this evil place, not for men neither for the animals and plants.

[2] **I** said: “This was already done for a long time, before you

thought to ask Me. Whatever My Spirit has banned by the mouth of Joshua, that will remain so. As far as grass is growing and as far as sheep, goats, oxen and donkeys are pasturing, the land is good, but beyond that it is evil.”

[3] **Now the innkeeper said:** “But it is truly a pity that such a big piece of land cannot be made fertile, because much bread could be harvested from it in abundance for many people. For You, o Lord and Master, it surely would be very easy to clear this land from all the evil nature spirits. You only have to say 1 word and the land would be good.”

[4] **I said:** “Friend, you are completely right and I commend you for your faith, but I cannot act according to your wish, for if I would do that, I would act contrary to My once established order which surely can and will never happen.

[5] For wherever there are mountains on the Earth, that is where they have to be. Wherever there are springs, seas and brooks and streams and lakes, that is where they have to be, just like the different sense organs in the human body. And wherever there are such malicious places at the surface of the Earth, that is where they have to be, for the realm of the soil, the air and the water must unite in themselves a nearly endless great number of the most various nature spirits, so that from that, all kinds of minerals, metals and stones can exist, and plants and animals, everything according to their nature, can find and have their food and survival.

[6] So wherever men will find such places on Earth, where no matter what plant can grow and where no animals of no matter what kind appear, that is where they should not establish themselves, for there will certainly exist such a subterranean source by which the very impure nature spirits will be moved to the surface to unite themselves with the air and the water.

[7] There are more than enough healthy places in the valleys and on the mountains where men, when they are modest, can largely take care of their livelihood, and it is not necessary for them to also live in and cultivate the bad desolate plains.



[8] Look, the sea covers very great parts of the Earth, as well as the lakes and streams, and a great part of the surface of the Earth is formed by those high mountains, which are not only barely located there, but of which their vast highly located valleys and plains are moreover often covered with eternal snow and ice. Would you then also not want to say to Me: ‘Lord and Master, since nothing is impossible to You, and the number of people on the Earth is continually terribly increasing and they would finally maybe have too few good land to earn their necessary bread for their food, so please change now the vast water plains and the infertile high mountains into good and fertile land, then men will possess largely enough fertile land, even if there will be a 1,000 times 1,000 more as now’? And on this I will have to answer you: if I would do that, then indeed much more vast land will exist, but nothing would grow anymore on such a dry mainland.

[9] Thus everything must be as it is, so that fertile lands can exist on the Earth. If men would live and act according to God’s will that has been revealed to them, they would have more, yes much more than enough fruits to nourish their body. Because the lack of foodstuff and famine that happens now and then among the people are only caused by the people themselves because of their self-love, greed, lust for power, laziness and moreover by the resulting craving for an extremely luxurious life and earthly riches.

[10] Just look at the many rich people – showy loafers in the cities. They have many goods and treasures, but what do they give back to the poor for the fact that they work for them almost day and night in the sweat of their face? Nothing, they do absolutely nothing for them, because the scanty daily wages and the bad and meager food are in no proportion to what the poor are doing for the great, and rich, showy loafers, and so it has not any value for Me.

[11] What good work is for example Herod doing for the people who must pay their imposed high taxes and are doing the heavy forced labor for him? Look, there are now a lot of such Herods in the world, and they are causing the need and all misery among the people, and by their never satisfied greed they are causing high

cost of living and famine among the people, but for this they will receive their reward in the beyond about which they really will not rejoice. For truly, truly, a camel will go sooner through the eye of a needle than such Herod would enter the Kingdom of Heaven.

[12] Therefore, you rich people, should always richly remember the poor, then you will discover that on Earth there is more, yes much more than enough good fertile ground. Did you, innkeeper and possessor of great goods and riches, well understand this now?”

[13] **The innkeeper said:** “Yes Lord and Master, I did not only understand all this very well, but I also have taken the firm unshakable resolution to act according to it, and I will also do my best to convince many people like me of my present understanding and to motivate them to act accordingly.

[14] **I said:** “You will do good by that and your reward from the Heavens will not fail, for whoever will convert someone – especially from the rich class – to the light of life and to action in joy and kindness, can expect a very big reward for eternal life for his soul.

[15] But now the sun is going to rise completely and we will look at the sunrise, then our souls will rejoice about it and will cheer up.”

### 39. THE FLYING TEST OF THE GREEK



AFTER I had said that, all those who were present became quiet and watched the sunrise, except for the old servant of Kado whose eyes were turned towards Me. He did not turn them away and looked only at Me and did not bother about the rise of the worldly sun.

[2] **Kado noticed that and quietly asked the old servant:** “Why do you actually not turn your face to the sunrise as the Lord and Master from eternity has advised us?”

[3] **The old servant said:** “Because the Lord and Master from eternity is for me an endlessly much greater and holier Sun of life

than that one over there in the far east that I have seen oftentimes going up and down and which I hopefully will still be able to see several times more. The worldly sun will soon go down completely for me forever, but this holiest Sun who has now risen so lovely will illuminate our souls forever as on the brightest midday and will set never more. However, woe to those for whom this Sun will set. Those will have to wait long until He will rise again. Look, that is why I prefer to look at this living and most holy Sun than at that worldly sun in the far east, which is His work, as well as this Earth and everything that is in, on and above it.”

[4] When **Kado** heard this from his old servant, he commended him and turned his face also towards Me and did not take notice of the sun that just rose.

[5] However, the sunrise was exceptionally beautiful this time because the horizon was very pure, except in the west where light sheep clouds were floating high in the air, which made the blue of the firmament lively. Also different immigrant birds came from the north, high in the air, flying over us, that directed their course to the southwest and avoided the environment of the Dead Sea. Thus the morning was very bright and lively and all those who were present became joyful and cheerful because of that, and they praised Me, because I had given them such a beautiful morning.

[6] When the sun was already a few hand breadths above the horizon, **the innkeeper** asked Me: “O Lord and Master, You very well know all things in and on and above the Earth. You surely will also know where the sun is hiding during the night and from where it is coming in the morning. According to our mythical teaching it would sink in the sea and would rise again in the morning on the other side out of the big sea on which the whole Earth is floating. For the eye it also seems that way, but in reality it surely will be quite different.”

[7] **I** said: “Certainly quite different, but it is not the moment now to explain this well understandably to you. But soon a few Essenes will come to you. Just ask them about it, then they will explain it to you, for already of old they have the right knowledge

about it. After them, also My disciples will come to you and will strengthen you in My name. Then My Spirit will fill your souls and will guide you into many kinds of wisdom. And so we will leave this now up to here.”

[8] With this, the innkeeper was again satisfied and asked Me no further about this matter.

[9] Another Greek who also had come after us, looked especially at the flight of the birds and said by that: “O, what is it good for these animals. Fast and light they fly through the sky to far distances where they can find the food of their taste in abundance. But man, as far as his movement is concerned, is most terribly endowed and must make use of the legs of different animals in order to nevertheless advance faster on a greater trip, for with his own legs he always moves slowly forward. If only God would have given man such a pair of wings, so that he just like those beautiful birds could fly through the air. What kind of bliss that would be for men.”

[10] I said: “Thank God that He did not give men wings to fly, for if man could also fly, nothing would be safe because of him. With such ability he would treat the Earth in a short time even worse than an army of Egyptian grasshoppers are doing with a pasture and field on which they strike down. So do not envy the birds for their ability to fly and do not wish men to have it. The ability of movement that they have is for them sufficient, for they still can advance fast enough to make war with one another. Except for helping their fellowman it would be good for them to move faster, but at such occasions men take largely the time and do not wish for the ability to fly like the birds. However, man can fly with his intellect and free will, and this spiritual flying is worth more than the material flying of the birds. Do you not have the same opinion?”

[11] **The Greek said:** “Most certainly, Lord and Master, but the prophet Elijah must have felt very happy when he lifted himself up freely in the air in the wagon of fire and was floating to the high Heavens, on condition that this is how it really happened as it can

be read from the books of the Jews.”

[12] **I** said: “Yes, yes, before the eyes of his disciples this is indeed how it happened, but the meaning of this rare event is deep spiritual, and this you cannot understand. But if you like so much to fly, then believe and will, then I will allow that you will be able to lift yourself up into the free air. But when you float into the air, then take care to keep your balance and that this morning breeze will not master you.”

[13] When the Greek heard this from My mouth, he believed and willed, and quickly he lifted himself up a few men heights high in the free air. But because he had no support, the light morning wind soon became master over him and it turned him once to the right and left and then again with his head downwards and again upwards, and the wind carried him quite far away from the hill, and he, the Greek, shouted for help or else he would be lost. Then I wanted that the wind would again turn towards the hill, and so the Greek desirous flyer came floating again above us.

[14] **I** said to him up there: “Now believe and will that you come back again standing on the firm ground, then will happen what you believe and will.”

[15] And the Greek believed and willed and descended calmly again to the ground.

[16] When he was back again on the firm ground, the others asked him how he liked it in the air.

[17] Then **the Greek** said: “In our old books it is written that weak men must not tempt the gods. But now I have tempted the pure, true God, and therefore it was completely justified that in the air I dearly paid for my foolishness. It is terrible for man, who is not build like the birds and cannot control the air, to be deprived of an always firm support, when the wind is making no more difference between him and a down feather, as you have seen with me. O Lord and Master, I thank You that You have helped me to come back down to the sweet, firm ground. Let those dear birds in the air enjoy what they can and will, in me there will never more wake up the desire to ever be in the free air again and to share with the birds

the joy of flying. Thus, let us stay on the firm surface of the Earth that carries and feeds us.”

[18] While the Greek was still relating about his experiences to his companions, some of My disciples who during My 1<sup>st</sup> year as teacher when I also let them fly to Me on the mountain at Kis, asked Me how it happened with them, because they were kept upright in the air.

[19] I said: “At that time, only My will was active, but to the Greek avid flyer I said: ‘Believe and will yourself, then will happen what you believe and will’. And look, the Greek believed without any doubt and really willed it, and so his faith and his will lifted him up in the air and not My will. But when he was in the air without any support he became afraid and did not think about it that he could come back to the ground by means of his faith and his will. Only from that time I wanted that the wind would carry him back here again where I then told him what he should do to come back to the ground. He also could have kept himself upright in the air and command the wind, as certain people deep in the highland of India can also do very well at moments of extreme trance. However, such things have no value for the soul of man.

[20] But the fact that a person by means of a strong and unshakable faith and a very firm will can perform everything – even move mountains – that I have already told and shown you several times, and therefore this phenomenon was certainly not new or strange to you. But the best that has been said by the Greeks during the sunrise were the words of the old servant of Kado. Therefore, I will awaken him and he will soon be a skilled worker in My vineyard.”

[21] When My disciples heard that from Me, they were satisfied and asked nothing more on the hill.

[22] After that, a servant from the inn came to invite us for the morning meal that was already prepared. So we left the hill quickly, went into the inn and consumed the morning meal.

[23] At this occasion many things were discussed. As for Me however, I did not say much – only with the old servant of Kado.

After eating I laid hands upon him and strengthened him, and I awakened him to be a disciple and spreader of the gospel. His name was Apollon. He soon became the founder of a congregation that adopted his name.

[24] Then we continued our trip, after that I first at the request of Kado had blessed the whole house and also promised that I would travel through here again on the 3<sup>rd</sup> day and speak with them.

#### 40. IN ESSAEA AT THE INN



W E went now on our way with a hasty pace and took again the way along which we came yesterday to Jericho. Kado gave us an escort until the bridge over the Jordan where the way divided itself, because from there on it led to the old way to Jerusalem, and a new one led from there in the direction of Egypt to the place Essaea that was still largely 1 day trip away from here. That is the place where I went to, as I had promised the Essenes a few days ago. The way towards it went along many deserted places and the disciples did not like it so much, but still, they did not grumble, although we had to endure the heat and thirst along that way since there was no inn on that part and there were few good springs. We reached Essaea late in the evening. In Essaea were a lot of inns, because that place was always frequently visited by many strangers for reasons that are already known.

[2] We went immediately to the first best inn, and the innkeeper accepted us at once very friendly and asked with what he could serve us.

[3] And I said: “If we can have bread, wine and some salt, we will have everything that we need.”

[4] At once the innkeeper let a big table be set, let sufficient bread, wine and salt be placed on it and we, being very tired of the long trip, went immediately to sit at the table. I took the few loaves of bread, blessed them, broke them and the disciples divided them among themselves and they ate and drank. Thus, we soon were

strengthened, and the tiredness was more and more removed out of our limbs.

[5] After we had very well strengthened ourselves for half an hour with bread and wine, the innkeeper asked Me if we also wanted to eat flesh and fish, since he had all that in stock.

[6] But I said: “We are all sufficiently strengthened now and have still enough bread and wine before us on the table. Tomorrow we will eat fish. However, if you want to do Me a favor, then send a messenger to the stronghold of the Essenes, who should tell them: ‘The Lord has arrived with His friends in your inn’. That is sufficient, then the Essenes will soon come to this place with much jubilation and great joy.”

[7] When the innkeeper heard that from Me, he went immediately outside to his servants and at once he sent someone to the stronghold, which at this time was still open, because a great number of strangers arrived from all directions of the world with all kinds of diseases and also with several dead children, begging and imploring the Essenes to help them. But this brought the Essenes to despair, for the more they explained to the pleaders that this time they could not and were not allowed to grant their request, the more the strangers urged them. And so the stronghold stayed open for a longer time, and the messenger that was sent by the innkeeper could enter unhindered unto the Essenes.

[8] When he was asked by the chief of the Essenes what was happening, the messenger said immediately what he had to say and left soon after that. When the Essene heard that, he immediately told his brethren, upon which all faces cleared up at once.

[9] But also several strangers heard this message and they asked the Essenes, who had become now very glad, what was happening, who the announced Lord was and who His friends were.

[10] However, **the Essenes** said: “Today there is no more time to reveal this great secret to you, but tomorrow every creature will be extremely amazed about the might and wisdom of this One Lord.”

[11] The strangers were satisfied with that, left the stronghold and went to the inns. Then the Essenes themselves hurried to the inn



where I was staying and when they saw Me, a great and joyful jubilation arose among them. They could not thank Me enough that I had come to them as I had promised, and asked Me to go with them to the stronghold together with all My disciples.

[12] But I said: “Wherever I have taken up residence, there I will also remain. You stay rather here with Me. That will be more salutary for you. But in the stronghold, I will not come today or tomorrow. What I will do for you, I will do it here openly before all eyes and ears of the world, because all must hear the great witness of God from My mouth.”

[13] Upon this, the Essenes thanked Me with all their heart and said to the innkeeper that he should now put on the table the best and most excellent that he possessed in his inn.

[14] But I said: “Wherefore? We are already strengthened enough with bread and wine. Instead of that, do rather something good for the poor strangers.”

[15] **The chief of the Essenes** said: “Lord and Master. The poor we have always in great numbers with us and we also take care of them, and those who are now in the main setting are also taken care of, but we do not have You always with us and then it is surely also just and fair that we express our possibly greatest love, friendship and respect especially to You.”

[16] Upon this I said: “Then do whatever your heart commands you to do.”

[17] Then at once it became very lively in the inn and soon on our table there were very deliciously prepared fishes and also other food. I Myself only took some of the fishes, but My disciples took also other food, as well as the Essenes.

[18] Also wine was consumed, but in moderation, for the wine was strong. And that is why I said to the disciples: “Be careful that you drink not too much, for you know that drunkenness is a vice that weakens heart and soul, and awakens in the flesh the spirit of fornication and lewdness. A drunken soul will not easily enter the Kingdom of God.”

[19] These words had an impact with the disciples and the

Essenes, and after that, everyone enjoyed the food and the wine in all moderation.

[20] There were great discussions about all kinds of good things and events from the side of My disciples as well as the Essenes. I however did not say much, for I did not want to make Myself known too early to the innkeeper, his personnel and also to a few strangers who out of curiosity came into our dining room.

[21] Among the strangers however, there was also a young Egyptian who fell from a tree a couple of years before and broke a foot, and could now only move with difficulty with the help of crutches while being in great pain. That is why his parents brought him to the Essenes and paid for his treatment so that the Essenes would heal him. However, he was treated there for already half year, but his illness was not cured.

[22] This young man looked continuously at Me and he finally took courage to speak with Me. He moved towards Me and asked Me if he only could speak a few words with Me.

[23] And I said to him: “What do you want Me to do for you?”

[24] **The boy said:** “O good Lord, when I was looking at You for awhile, it actually began to glow in my heart and I heard a voice in me that said: ‘Only this One can help you.’ Upon this, I took courage to direct myself immediately to You and to ask You to help me, for I firmly believe that only You can help me, poor one.”

[25] I said: “So well then, if you believe, then it will be done according to your faith, but when you will be healed, then remain silent about it today, so that there will be no onrush.”

[26] After these words of Mine, the young man was suddenly completely healed from his illness, in such a way that he put his crutches completely on the side and walked freely around in the room.

[27] But from sheer gratefulness he did not know what to do. He walked towards Me and said with tears of gratefulness in his eyes **(the healed one):** “O true and mighty wonderful Savior. It cannot be that I only tomorrow can thank You for the good deed that You

have shown me. Whether those who are present here will provoke an onrush or not, my heart commands me now to thank You openly with all my heart, for You have healed me so suddenly.”

[28] **I said:** “Just leave it out, for the quiet gratefulness in your heart is much more dear and pleasant to Me than 1,000 of the most loudly spoken out words. Tomorrow you can also speak out loudly to the strangers who have known you.”

[29] With this, the young man was satisfied and returned to the table where he sat at first and let him also give bread and wine and became very cheerful, for on the advice of the doctors he already for a long time had to avoid wine.

[30] Anyway, this sudden healing was clearly noticed by the innkeeper, his personnel and several of the strangers who were present, and they asked the one who was healed what I perhaps had secretly done with him, by which he was healed.

[31] **But he (the healed one) said:** “You yourselves were in this room and have heard what He said to me: ‘It will be done according to your faith’. And with these words of Him I became healed as if by magic, and I am now healthy as I have never been before. That is all what I know and what I can say to you. If you want to know more, ask Him yourself.”

[32] When the innkeeper heard that, he went to the disciple Andreas who he knew before, and asked him one and the other thing about Me, but Andreas referred him also to the next day and did not make Me known too early.

## 41. ABOUT THE SERIOUSNESS OF THE LORD



**N**OW a stranger came to Me and said: “Lord and Master, can You heal every sickness of men as You have healed now the young Egyptian, and from who have You learned this wonderful way of healing the sick?”

[2] **I said:** “Listen, you curious Arabian, nothing is impossible for Me, and what I have, I have from My Father in Heaven. But no one knows this Father except Me, and also, no one knows Me as

completely as My Father knows Me. Be satisfied with that and do not ask Me anything else, for you and your tribe are still far away from the Kingdom of God. Your heaven consists of your women and female slaves, and those who praise such heavens as being Heaven are still far away from Me and My Father.”

[3] After these words the Arab kept quiet and did not ask Me anything else.

[4] However, when the Essenes who were present noticed how I had so shortly concluded the question of the Arab, they thought that I was maybe in not such a good mood and that someone had perhaps offended Me.

[5] But I said to them: “How can you think something like that of Me since you know Me? I am not like a weak person who is afflicted with all kinds of passions, but I have come into this world to help all people who will believe in Me and will live and act according to My teaching. And so I am now as I was before, even before this Earth was created. I love also those people who still do not know Me and have never known Me. And also to them the gospel will be preached at the right moment. Whoever will take that at heart will receive eternal life, but whoever will not accept the gospel, will remain in the ancient judgment and the ancient death.

[6] So take care in future times that also the many dead who come to you, seeking for all kinds of help with you, will receive My teaching and will wake up in the spirit and may become alive, then by that you will really help them. I want everyone to be happy, and because I want that and have also come into this world to open the gate to eternal life for all men, I am not today like this and tomorrow different, but always the same as the Father in Heaven, who is in Me, lives, works, directs and maintains.

[7] Since I want in full earnest the best for all men, without restricting their free will, I cannot play and joke with them, but always go along with them in seriousness, showing them the ways faithfully and truthfully through teaching and deeds by which they can come to the eternal and true life of their soul, if they want it.

[8] Now if I have come with such intentions to the people in this world, then how could I ever be just like a man be in a bad mood, and who can offend Me? He who has recognized Me and believes in Me and acts according to My teaching will certainly not offend Me, and he who did not recognize Me or who does not want to recognize Me, even if he could recognize Me, cannot offend Me. He only offends himself, since he becomes an enemy of his own life.

[9] But I only seek those who are sick in soul and body, to help them, and not the healthy who do not need help. For of what kind of love, wisdom and justice could a doctor be accused if he would hate the sick, would persecute and chastise them, only because they are sick? So change your opinion about Me and remember that He, who speaks to you now, is a true and righteous Doctor for the soul and spirit and in case of emergency also for the body.”

[10] When the Essenes heard that from Me, they asked for forgiveness because they had simply such a human opinion about Me.

[11] And **the strangers** said among each other: “This is really a strange miraculous Doctor. He does not speak simply as a man but as a God. One has to listen to Him and conform to His words.”

[12] But **I** said to the Essenes: “Why do you actually ask Me for forgiveness while I have just shown you clearly how and why no one can ever offend Me? I say to you: forgive each other your sins and foolishness, and awaken your love for God and fellowman, then your sins will also be forgiven by Me.

[13] But if someone is a fool, blind and mute, will he be helped if I would say to him: I forgive you your foolishness, your blindness and your muteness? No, no one will be helped by that, for by that the fool will remain a fool, the blind will remain blind and the mute will remain mute. But if would heal the fool of his illness and the blind and mute from their illness by means of word, advice and deed, then they all will be truly helped by that.

[14] So let the one who commits foolishness understand the foolishness, cast it off and never commit it again, then it also will

be forgiven to him in Heaven, but as long as he does not do that and from time to time still asks God for the forgiveness of his sins, they will not be forgiven before he will have forgiven his sins himself by completely casting off his old foolishness. So let everyone first sweep before his own door. After that, he can go to his neighbor and say to him: 'Look, I have now removed the dirt from me and I am well now, please allow that I will clean up now your hallway, by making up for all the injustice that was committed to you, if you like.' Yes, when the 2 neighbors will make up with each other like that and reconcile about everything in a friendly way, then also in Heaven everything will be made up for and be reconciled. But if this is not so, then it is of no use to pray Heaven for the forgiveness of sins."

## 42. THE CORRECT FORGIVENESS OF SINS



HE who can see well, can, if he sees a splinter in the eye of his brother, indeed say to him: 'Brother, allow me that I remove that splinter from your eye.' But someone who carries not only a splinter, but even a whole beam of sins and foolishness in his own eye, let him try to remove the beam from his own eye. Only after his own eye has become pure, he can also help his brother to remove the splinter from his eye.

[2] He who teaches his fellowmen, should not only teach with wise and well-assembled words like the Pharisees and other false prophets are doing, but rather by his deeds and works, then he will move his fellowmen to a true and living observance. But if he teaches this or that and acts himself in contradiction with his teaching, he is like a wolf in sheep clothes who gathers the shortsighted and credulous sheep around him, giving them wise lessons, only to make them a willing prey for his mouth.

[3] Will it then be of any use to such a wolf-teacher if he secretly perceives his injustice and says to God: 'Lord, forgive my sins, for I have often sinned against Your sheep', but would still remain the old wolf? O, this asking and praying will absolutely be of no use at

all, for he is still the old wolf. He should desist completely from being a wolf and become a lamb, then he will have forgiven his sins himself, and then they will be forgiven in Heaven.

[4] If your brother has offended you and done you evil, you have, by the love in your heart, the fullest right to forgive the sins of your brother that he has committed against you, and if he would then kindly come to you, would thank you for your love and would seriously promise to do you good, then the sins that he has committed against you are also forgiven in Heaven, even if you do not let yourself be indemnified by him.

[5] But if that brother does not perceive the injustice that he has committed against you and perseveres in his evilness, then your love and patience will be highly accredited to you in Heaven, but the brother will retain his sins as long as he has not entirely forgiven them himself, which happens when he recognizes them completely as sins, abhors them in himself, lays them off entirely and does not commit them again.

[6] Since this is now so and can impossibly be otherwise, then how can some of you, Essenes, say to the people: ‘We are chosen for the people by the highest God as His representative and have the right to forgive the people their sins and vices that they have confessed to us, which is also valid in Heaven if the one who confesses his guilt, does the penance that we have imposed upon him and who brings this or that offering, by which especially the latter is regarded as important? And when I Myself cannot forgive the sins of any person before he has forgiven himself in the manner that has been shown to you, then how can you replace God by forgiving the people – in return of an offering – their sins that they have never committed against you?

[7] Yes, as good doctors you can indeed in all earnest want from people who are looking for your help to confess all their sins and infirmities to you, so that then you can give them the right advice for the future, and if it is strictly observed, give them also the desired healing of their soul and their body. But also in that case you should not be a sin-forgiving representative of God

but only helping brothers and friends of fellowmen who are suffering in body and soul, then their sins will also be completely forgiven in Heaven if they will follow your advice precisely and will have completely forgiven their sins themselves.

[8] So if in the future you truly want to help people, then teach them most of all how they have to help themselves, for if there is no serious preceding self-help, then also no help from God is possible. This is especially the case for the soul of man who has become weak and sick through all kinds of sins and who is often already completely dead. Because of his free will and good intellect that soul is – as far as God is concerned – left on his own and he should purify himself of all dross of matter and its judgment, so that after that he can also be purified and strengthened by the Spirit.

[9] So lay off all your old foolishness and empty deceits and make yourselves free from it. Purify your souls by that, then I will also be able to say to you: ‘Now you are also pure in My eyes’. Then I will strengthen you by My Spirit, and this will then awaken you for a higher active power and will make you true, complete human beings.

[10] Now that you know this and have heard it from My mouth, act accordingly, otherwise My most truthful and living words will be of as little use as your empty, untruthful and dead words have ever been for men.

[11] My words are indeed the power and life from God Himself, but they only will become part of your life by the fact that you act accordingly. Therefore, be always true doers and not only hearers of the word that I have spoken to you, then also in Heaven all your sins will be forgiven and I will then always be able to help you. Did you well understand this?”

[12] **The chief of the Essenes** said: “O Lord and Master in Your godly Spirit of eternity, who would not have understood this? Because this truth is as light as the sun at bright daylight, and in its light we have only now perceived what man should do and how he should live and act to truly be a person according to God’s will and



order. We will therefore from now on also not only be hearers, but until the end of times of the Earth also be and remain very fervent fulfillers of Your holy word.

[13] Our old sinful stronghold must be materially and spiritually broken down to the ground and destroyed, and in place of it we will build a stronghold that will be free and open on all sides. In the future the firm walls of our old stronghold should not protect us anymore against all kinds of enemies, but only the power and eternal might of Your godly word.

[14] And if ever Your teaching should become polluted among the people by all kinds of false teachers and prophets, then within our free walls and in our heart it still will remain in meaning, understanding, spirit and complete deed as pure as it has come in a godly pure way from Your holy mouth into our heart and our soul. O Lord and Master, do speak out Your almighty ‘amen’ over it, then we Essenes will as future free masons and builders<sup>14</sup> of Your godly stronghold among the people on Earth also remain its most loyal guards.”

[15] **I said: “Yes, over this I do speak out the great ‘amen’ from the mouth of the Father who has send Himself in My person from Heaven to you, and tomorrow you will already discover the result of the great ‘amen’ that I have now spoken out. But let us now consider the work of today as finished. However, he who still wants to ask something, can ask, and I will answer him.”**

### 43. THE DESIRE OF THE ARABIAN



**OW another Arabian came to Me and asked if also the Arabians could be forgiven their certainly many sins if they also would act according to what I have now taught the Essenes.**

**[2] I said: “Everyone can receive the baptism of the Spirit from God if he recognizes the only true and eternal God, actively**

---

<sup>14</sup> ‘And builders’ was added by Lorber afterwards.

believes in Him, who will then love Him above all and his fellowman as himself and will act as it was revealed from God's mouth. But whoever loves women more than God, will remain in his sins."

[3] When **the Arabian**, together with several tribesmen, who were present, heard that from My mouth he was at first astonished but he soon took courage and said: "Yes, wise and mighty Lord and Master, You have spoken very clearly and I can perceive the truth of Your words, but that truth is in our earthly life not so easy to follow as one imagines at first sight. To love God above all and also to actively believe in Him and therefore also to love his fellowman more than himself, that would be very easy and at the same time be something very blissful if only the right and true knowledge of God should not have to precede all that. But how can one know the one and only true God and have an idea of how He is and where He is?"

[4] We are – as the Jews are calling us – pagans from birth and have never heard anything about a one and only true God, except from one or the other Jew in very incomprehensible language. That is why we have continuously kept the teaching that was handed over to us by our forefathers and we live according to the manners and customs in which we were educated since our birth, and no one and only true God can make us accountable for that.

[5] The fact that we love our women very much is true. But what must we do? They are simply there, and with their mouth, their gestures, their figure and nature they demand love from us, and our nature itself commands us to love the beautiful and tender women. So we would have considered it as sin not to love the women, especially when they are still young and beautiful. But to love some one and only true God above all would never have been possible to us because for us, apart from the sun and the light of each fire, there has never been a recognizable and perceptible God.

[6] We also have priests and magicians who can do all kinds of extraordinary things, who say that they can do these things with the

help of the secret powers of the big nature and its spirits, and that they are therefore also immortal. But even these priests and magicians know as little about some one and true God as we do. They do not know Him, so they can also not believe in Him and still less love Him above all, because that which hardly exists for us men can also be impossibly loved above all.

[7] The sun, the greatest benefactor of the Earth and its creatures, exists, and we worship it, as well as the fire, without which there would be just as little human life as without water and bread. And so we also have to love women because they are there to bring people into the world for us and to take care of them during their childhood as mothers with all love, care and tenderness. In a certain way they are the creators of people and this causes them great need and much effort and they deserve therefore also all our love and attention.

[8] We all have learned this already since our childhood, and then we also have come to realize with our intellect that it is so, and that is why we have lived according to that teaching and we cannot help it if this was not correct.

[9] But if ever there was one true God, who existed since eternity and who has made Himself known to the Jews, then He also could have made Himself known to us Arabs, the Persians, the Indians, the Egyptians, Greeks and Romans and still many other nations, which as far as I know has never been the case. And therefore a God who did never exist to us cannot hold it against us as sin if we did not live and act according to His will, which was maybe at one time or somewhere revealed.

[10] Very mighty Lord and Master, make known to us now the one and true God and make Him known to us in such a way that no doubt would remain in us concerning His existence, then we will not only actively believe in Him but also love Him above all and certainly comply very faithfully with His will if this will be made known to us. But as long as this will not happen, we cannot love the one and only true God above all and comply with His will that has never been made known to us.

[11] If You are that one and only true God, as this was not so difficult to conclude from many of Your words and also from Your active power, then tell and show us still clearer, then we actively will believe in You, love You above all and just like these Essenes comply very precisely with Your will that will be made known to us. But that which I am desiring must happen first.”

[12] I said: “You have spoken now very wisely, and already tomorrow your desire will be satisfied. However, your allegation that God had until now never revealed Himself to you is not correct. God has also revealed Himself truly, faithfully and openly to your forefathers and has made known His will, but the ever increasing love for the world of their descendants, and their self-love has very soon made the knowledge of the only one true God to sink down. It became weaker and weaker, and together with that, the action according to God’s revealed will sank also because it became too uneasy and too sour for the people who were continuously turning externally to the world.

[13] Then soon people appeared who did not believe at all but were lazy and who still wanted to live in this world as good and as noticeable as possible at the expense of their fellowmen. They taught the credulous people what was more gratifying and pleasant to them instead of knowing the one true God and the action according to His will, for the action according to God’s will demands great self-denial without which no one can love God above all and his fellowman as himself.

[14] Look, this is how things actually are, but your idea, namely that the one true God has only revealed Himself to the Jews is not correct.”

#### 44. GOD'S REVELATION BY THE NATIONS



HERE is no nation on the whole Earth to whom God did not reveal Himself at the right time. But then the parents should have continuously educated their children according to God's will in such a way that they exclusively would have remained in the living faith in the one true God and would by that also remain active according to God's known will. But because the right humility and self-denial out of love for God became all too soon too annoying to the people – as I have already mentioned – they abandoned it and turned to the love for the world and self-love. This darkened their souls by which they united themselves with dead matter to such an extent that they lost all that which is purely spiritual, and then it became an easy game for the false prophets to make the already darkened people even darker than they already were from birth because of their laziness.

[2] As a result of the fact that man has a completely free will, that he himself must decide and develop himself spiritually, laziness was laid by God in every human being, but in such a way that he can overcome it with his will, which costs him in the beginning of course much effort and just as much self-denial.

[3] If man is already from his childhood urged on to the right activity and educated in obedience, humility, meekness and the right self-denial, he soon will become strong and mighty in the pure and true knowledge of God and in the love for Him, and God will again be able to reveal Himself to him without harming his free will, after which more light and more life will come into the soul, but because men do not exercise themselves to fight against and overcome their inborn laziness – because the parents are already too sluggish for that – men suffocate in their necessarily inborn laziness already a long time before they ever have made an attempt to fight and overcome it in themselves.

[4] And look, this is how one nation after another passes into the night of life and loses every inner, spiritual light of life. But once this is lost, then how can there be a new revelation? Then from

God's point of view it is wiser to leave such people without any revelation and to educate them and bring them to activity by means of the bitter consequences that have to result from laziness. For only after that, the people are forced by the need to perform some useful activity and can by that acquire again the capability in which God can show and reveal Himself again, as this is the case now.

[5] And by what I have now shown to you all, gentiles and Jews, you will realize that God did not leave any nation of this Earth without revelation, but when they lost it in the course of time then it was always because of them, as I have shown you. And you, blind Arabian, tell Me now if you have also understood this with your sharp worldly intellect?"

[6] **The Arabian said:** "Lord and Master, I have well understood it and it is precisely how You have said, but if laziness is an evil that is inborn in man and which he must fight and overcome with the power of his free will, then God should also help him, more precisely in such a way that the one who is weak as such, can – at least during a certain period of his life – more easily become lord and master over his inborn laziness. Because to let man completely go down in his laziness without any given help, this I do not find so compatible with godly love, wisdom and mercy."

[7] **I said:** "You still cannot perceive it at this time but when you yourself will be awakened in the spirit, you will also realize and well understand the reason for all this. But because it has already become midnight and I and My disciples have made a long trip, we will give our limbs the necessary nightly rest, and so the work of today is finished."

[8] When the innkeeper heard that from Me and I stood up from the table, he brought Me and My old disciples to a bedroom where we went immediately to rest.

[9] However, the other disciples, the Essenes and the strangers stayed together for a couple of hours and still a lot was discussed about My deeds and teachings. And the Arabians became more believing and began to realize who I was. But after awhile the sleep overwhelmed them all and they slept at the table.

**45. ABOUT THE KEEPING OF FEESTDAYS.  
QUESTIONS AND OBJECTIONS OF THE DISCIPLES  
CONCERNING THE ESSENES.**



WHEN the morning had come, I and the 12 were again on our feet and I said to Peter: “What do you think, since today is the day before the Sabbath to which the old Jews who live in this place attach great importance? Should I work today for the well-being of the people or should we go off work?”

[2] **Peter said:** “Lord, how can I as a weak and sinful person give You advice in this? For You alone know best which is right. But the sun has not yet risen and You can accomplish with Your will now everything before the sun will illuminate this place. And in order not to offend the old Jews we could keep this day before the Sabbath until the sun has completely set. This day does however not prohibit to speak and to teach, although the Jews attach much importance to this day because they believe that exactly this day is Moses’ birthday.”

[3] **I said:** “This is exactly the reason why I speak to you and am asking if you yourselves attach any importance to the day of Moses?”

[4] **Peter said:** “Lord, we attach importance to the teaching of Moses, but not to his day. It is not even proven that this is the day of the great prophet.”

[5] **I said:** “Although this is indeed the day of the prophet, but this should not hinder us in the least to be busy as much as possible today in order to awaken these old dream explainers from their delusion and to make their foolishnesses clear to them. Let us now go outside again while all the others are still resting, then we will see about all the things that can be done today.”

[6] The disciples were satisfied with this and we went directly outside, up on a hill from which the whole of Essaea and the large walls and strongholds of the Essenes could be viewed. From the hill, we also could see the roads that led to Essaea from many sides, and on most of them we could see many people going to that

place for help. And so, there was soon much people coming in this place, but our inn was kept free for us.

[7] We were watching for a while how the people came closer, and the disciples had the impression that the people moved on only very slowly.

[8] **And the disciple Simon and James the elder<sup>15</sup>** said: “Lord, at this speed these people will need from there to Jerusalem 7 to 8 full days of walking while we here needed only 2 days, inclusive the halt on the way. How was it actually possible to come here so fast while other people who moreover let themselves be carried by various pack animals need remarkably more time for it? Were we maybe carried now and then by invisible powers?”

[9] **I said:** “This could very well have been the case with us on the lonely, long sections of the road, as it was also the case when we traveled through the extended region at the Euphrates and the upper part of Syria, for with the usual manner of walking we should have needed much more time. When later you will travel in My name, you also will be able to move with a greater speed over deserted, extended regions on Earth, where there are no villages and where no people are living.”

[10] **On this, Andreas asked:** “Lord, if I could add the people that are already staying here since a few days because they seek help, to those new people who are crowding together, then there could be several thousands of them. If You will help everyone according to Your love and mercy who seek help with You we will be very busy here for many days, for according to my experience this is the number of people who are crowding almost each day to this place to seek help. Regarding this, it will be difficult to help the Essenes, for they have received a worldwide reputation that will now be difficult to eradicate in one time.”

[11] **I said:** “You still think and speak as a common person. Did you not hear what I have promised yesterday to the chief of the Essenes? When I sent you out before Me into the world I have

---

<sup>15</sup> With this is meant James, the son of Zebedee. James, the son of Alphaeus is called ‘the younger’.



given you also the power to heal the sick, to cast out evil spirits and to announce the gospel to the poor, and you were able to actively convince yourselves several times of the truth of that power that you have received from Me, because you were able to heal all diseases by the laying on of your hands, except that moonstruck young man because of lack of the right faith.

[12] Now if I was able to give you such power, will I then also not be able to give it also to the Essenes, since they intended in all seriousness to build a heavenly stronghold on Earth for Me, free from all worldly interests? And if they will receive such power from Me – and actually they have already received it – they also will not have to eradicate their worldwide reputation, but should only place it in another and truthful light. Therefore, we will not have to stay long here to help all those many people – so to speak every one individually – who seek help. They will also be helped by Me because the Essenes will always be able to help them in My name. Look, your worries were useless.”

[13] Let now at this opportunity a lot of them come to this place, so that they will be informed about the new and true institution of this place. Through them it will then soon and easily be known far and wide in the true light, and it will not be necessary at all to send out messengers from here into all directions to free those with wrong understandings from their old superstition. If things are so and not otherwise, we do not have to worry at all about the many people who are traveling to this place.”

[14] On this, **Peter** said: “Lord, what You have told me now is clear, and we are all highly convinced that this will be so in full truth. But how will it happen with the awakening of the many dead children and other people? For if these will not be awakened, the Essenes will still remain in their old need. But if they will be awakened – of what You are of course capable of – then soon still more people will come here with their dead, and will force these Essenes, who are converted now, to wake up their dead. How can this be prevented?”

[15] **I** said: “Also this will be taken care of and neither one of you

should be worried or care about it. But it is good that this place is so separated from other places. That is why many things can be done here for which other places in this time would not be suitable. And that is why this also – but for the last time – can be done to the dead. How and in which manner, this I surely know and so you should not be concerned about it.”

[16] **With this, My old disciples were satisfied. Only Judas Iscariot still wanted to make a remark.**

[17] **But our Thomas interrupted him immediately and said:** “The Lord has spoken and after that we only should speak when He asks us, otherwise we should only keep silent and listen.”

[18] **Judas Iscariot said:** “Then why are the others speaking for which He also did not invite them?”

[19] **Thomas said:** “This again is no concern for the two of us, for we cannot know if they were innerly invited to it or not. For in the presence of the Lord, nothing will completely happen without His will, since He is, and will always remain, also Lord over our thoughts, wishes and desires. But it will not go well with him who does not heed the voice and the will of the Lord in his own heart – if only he can hear it – and will not conform to it. This is how I think about it, and also this was put into my heart by the Lord, for we human beings can think or say nothing from our own being which is really good.”

[20] **On this, Judas Iscariot did not say anything anymore and watched together with us the bare environment, which however by the crowding of many people was now very lively and therefore, as on a clear morning, always very refreshing to see.**

## 46. THE LORD AND THE ARABIAN ROBBERS



LONG our hill however, there was also a footpath coming from a higher mountain range where Arabians were living. They made use of it to go to Essaea and from there also further. But the Arabians lived for the greatest part on a kind of robbery. Already for a long time they had some right according to which they could demand taxes from the travelers, and if a traveler would not comply with this demand, also violence was done to him.

[2] When we were harmlessly watching the morning scenes, nearly 20 of the formerly mentioned mountain Arabs came along the footpath toward us, stood still and asked us in a not very friendly tone if we already had paid the usual taxes to someone of their tribe.

[3] **I** said: “Not until now and we also will not do that now or later, this for the following reasons: firstly we never carry money or other earthly treasures with us, secondly you have no right to ask taxes from us or from other strangers, for it is written: ‘You will not do to your fellowman what you do not want him to do to you.’ And finally we are very mighty beings who can send away such insolent extortioners and are able to chastise them in a sensitive manner. Therefore, I give you the advice to disappear immediately and not to demand taxes from any traveler, except if you ask them. If you will comply with what I have advised you now, then you will do good, in the other case you will fare badly.”

[4] When **the Arabs** heard that from **Me**, some of them were surprised and said: “It happens only seldom that strangers who see us standing well armed before them are coming to us with such words. And these 13 men would certainly not do that if they could not count on one or the other extraordinary power. So it will be advisable to us not to interfere any further with these men.”

[5] **The one half** agreed on that, but **the other half** said: “Yes, if we always will let ourselves be frightened by such threats we can as well give up our ancient right and turn to beggary. If these

strangers will really carry no money or other treasures, they are free without question, but if they carry something anyway, they also will have to pay to us the taxes we asked for. So let us examine them to see if they are completely without any money or other treasures.”

[6] Upon this, they came standing very closely to Me, and one of them tried also to touch Me with his hand. However, as soon as he touched My garment, fire shot out from the ground and burned his hand. Then all the others were frightened so much that they immediately fell down before Me and begged Me for mercy.

[7] But I said: “I told you beforehand what you can expect if you want to do violence to us. One of you has tried it and has already received his reward. If you others also want to receive the same reward, then do also violence to us.”

[8] **All of them** cried out: “Oh no, oh no, this we will never do, not to you who are like gods, and also never more to anyone else, and we will observe what You have advised to us, but let us go our way in peace and let no more evil come over us.”

[9] On this I answered: “Then stand up and tell also your companions what I have told you.”

[10] However, the one whose hand was burned howled because of the pain and he begged Me to remove the pain from him, for he believed that I also can do that.

[11] And I said: “This is surely possible to Me, but because you are the worst of your gang, you must now also carry the reward that you have deserved already for a long time. However, when you will ever improve your life completely, then also your pain will cease. But in the place down there you will find a spring. Go to it and dip your hand in the water, then your pain will be relieved.”

[12] Then these mountain Arabs stood up and hurried down to the place. The one with the burned hand hurried the most in order to come quickly to the spring that was exactly located in front of the inn where we were staying, and he asked the guard of the spring to receive water from it. In return of a small payment he gave

him a big dish of pure water in which he put immediately his hand. At once he felt the unbearable pain to be relieved and he praised Me because I had relieved his pain.

[13] Now a few people came out of the inn, and heard from the Arabs what happened to them on that hill. So the guests of the inn were informed about the place where I had gone in the morning, and so they all, together with the innkeeper, went immediately on the hill, and when they came to Me they expressed their great joy because they found Me back. The chief of the Essenes told Me about all the things he had discussed with the Arab with the burned hand and told Me also how he praised Me because I had relieved his pain by the water of the spring.

[14] But I said: “Look, this was a very good lesson for those privileged robbers of this region where a stranger can hardly pass through without being robbed of a third of his property. These will now also tell what happened to them here to their companions, who are spying along the various roads for strangers to impose taxes upon them and to take it away to a large extent in a merciless way. These companions will certainly also desist of their activities and will not trouble so much the strangers anymore as this has already been the case for a long time.

[15] You also should take care in the future that this old abuse will be restrained. For after I will have gone it should be among the people exactly as it was during the time of the first men on Earth. They should be able to walk around as free brothers on the land which is their property and should meet each other everywhere with true love, and in case of emergencies, support them if possible. But to restrict each other of the rightful freedom by all kinds of mistreatments is no more heavenly but hellish. The more restrictions of the rightful freedom to travel by greedy and imperious people, the more Hell and the less Heaven will be present among the people.

[16] But who are the ones that hinder their rightful freedom to travel that is so necessary for the higher development of the soul? In the first place, the so-called rulers whose power consists of

corruptible mercenaries. Although they allow rich people to travel, yet they want ransom money in return and give them a travel card for a certain time, after which they have to buy a new one if ever they still want to travel around for a longer time. During this time it is unfortunately not possible otherwise, because the blind people have already since long turned themselves away from God and thus also from everything that is heavenly, and have turned to the slavery of sins and Hell. But as it is now, it should not stay that way among the good people.

[17] The second and even more stubborn group, who restrict people the rightful freedom to travel are the different priests, the pagan and Jewish ones, of whom the last mentioned are in this time completely equal to the pagans. To them the freedom to travel of their faithful ones is an abomination, because men could by traveling acquire too much experience and would no more believe the deceptions in their own country, which would in course of time have a bad influence on the income of these national deceivers and worldly loafers.

[18] But in order to restrict as much as possible the freedom to travel of the people, the mentioned priests give to some rude people – with the silent approval of the present worldly governors – the authorization, in return of a certain payment, to stop travelers and ask such taxes from them, so that future traveling becomes either very difficult for them or often completely impossible.

[19] And look, this is then already the perfect Hell among men. Because of this, often the most wild battles and murder and manslaughter will arise. Since the travelers surely know beforehand what can happen to them on one or the other road or in a certain region, they travel in large caravans at the same time, and persistently offer resistance against such robbers who, namely in this region, are largely represented. The impact and consequences of such battles you know all too well and it is therefore really not necessary to describe them further to you. Do you perhaps believe that such a thing could be determined by

God's will?

[20] It is true that, if all mankind would finally begin to travel if the freedom to travel would have no wise restrictions, then the cultivation of the soil – which is necessary for the physical life of men – would be greatly harmed. But look, this has been taken care of by God who has given men, just like the bees, different talents.”

#### **47. ABOUT THE PURPOSE AND ADVANTAGE OF TRAVELING**



If you look at the bees, you will find different kinds among them. First there is the queen bee that leads the main order in the house, then there are the worker bees that work in the house, and further there are the collector bees that zealously have to travel to collect honey and wax – the honey for nutrition and the wax for the construction of cells. Look, so there are also human beings with an inborn sense for work in the house, and therefore they are absolutely not desirous to travel. If all human beings were provided with this quality, they all too soon would pine away and would, like the animals, become wild in their ancient manners and customs.

[2] Therefore, also in a small community there are people who have a great urge to travel. Along their trips they obtain all kinds of good and often also bitter experiences. Richly provided of these they return home again and bring all kinds of spiritual honey and wax to their relatives, and so in their homeland they become teachers and promoters of all cultures, which is definitely a very good thing.

[3] But when people who God has chosen to travel around the whole world to gather all kinds of treasures for the people at home are too strongly hindered in their freedom for traveling, then this is certainly against God's will, and so it is evil and belongs to Hell.

[4] What would be said about Myself if I would not travel to the people in many different places? Would it be their fault if no light of life would come among them?

[5] But I personally have said and am still saying to all My disciples: ‘Go out into all the world to every nation and proclaim the gospel to them.’ And when I say this, I certainly cannot approve that the rightful freedom to travel of the people is restricted in a disgraceful manner. But then I can only show it in the light in which I see it, because with a total restriction of the rightful freedom to travel it is indeed as good as impossible to spread My teaching, and that is why I will know how to chastise everyone who will act contrary to My will.

[6] So you, Essenes, accept from now on your task for this purpose, and take care that the streets and roads become free, then I will bless you all the more for that and will give you power over all evil spirits, and then must happen what you will in My name.

[7] Just ask yourselves if a man to whom it is forbidden to seek, will ever be able to find something. To seek, ask and knock at the door of fellowman must be left completely free for every human being. Remember this well what I have now told and shown you during the rising of the sun, and act accordingly.”

[8] **The chief** said: “O Lord and Master, we will do whatever we are and will be capable of, and please, by Your mercy, still increase it in us for all times. Already for a long time we have viewed that old abuse with the greatest disapproval, especially in this region, and have also apposed it as much as possible. But it always had little result, for it soon became clear to us that not so much Rome was behind it but Jerusalem with Herod and the temple servants to whom we were a thorn in the flesh. They always sent their messengers to these Arabs and could provide them with permits to rob, and we finally even had to approve for form’s sake in order not to be in danger ourselves.

[9] But because we know now what Your will is, we will from now on certainly act very strongly against this old mischief, and all these many streets will certainly be purified from these robbers. But in many other places where we do not come and where, as far as we know, the temple servants are doing even greater mischief, You, o Lord and Master, will take care that action will be taken



against them with the greatest determination.”

[10] I said: “This has largely been taken care of, and in the future even more care will be taken of it when necessary.

[11] Everyone who will travel in My name over the whole world to proclaim My teaching to the nations as pure as he has received it from Me will travel safely over all roads and streets and will not be attacked by any street robber. He will be able to walk over snakes, salamanders and scorpions, and they will not be able to harm him. And if someone would mix poison in his food or drink, it will not harm his body and blood. And if he would come into whole troops of wolves, lions, tigers, panthers, hyenas, bears and wild boars, then these furious animals will not only not be able to harm him in any way, but will be of service to him in case of need, for a person who is filled with the Spirit of God is also lord over the fury and anger of malicious animals just as he is also lord over all elements, if he carries the faith for it without any doubt in his heart and also in his soul.

[12] But in course of time, there also will be a lot of false prophets traveling in My name to the foreign people in all the nations of the world – although only in appearance to spread My teaching among them, but in fact only to receive many earthly goods from the foreign nations, and for this reason they will turn and change My teaching in such a way that this will be most suitable for their pursuit of profit.

[13] Well now, such messengers cannot count on the protection as I have promised to you here. For he who will not work for Me and for the truthful spreading of God’s Kingdom on Earth among the people, but only for himself and his world, will never be accepted by Me and can also not expect any protection or reward from Me. He only can seek his protection, his help and his reward in himself and in his world.

[14] And even if he will call Me in his need: ‘Lord, Lord, help me in my great need’, then the answer will be laid in his heart and conscience: ‘Why do you, worldly man, call Me for help? I do not know you and I also have never accepted you, for on your own you

have without any faith in Me and only because of worldly gain, traveled so-called in My name as a false teacher over the whole world. Now help yourself, now that you are in need and misery, for I do not owe you any help since you also have done nothing for Me. Because you actually did not go out voluntarily, driven by faith in Me, neither by the true love for the salvation of men, but only for the sake of your own earthly welfare. And even less were you ever called or invited by Me. You have set out for danger for your own advantage. So help yourself now, or maybe they who have sent you can help you.'

[15] Although, for the sake of My true name, My true disciples will in the future also have much trouble with and endure much persecution from the worldly people and on the part of many false prophets and teachers who are so-called acting in My name. But by that they will always be able to count on My help and on My special protection and reward, but the world and its prophets never. They can only protect themselves with the sword in their hand and secure themselves against the dangers, but finally it will be like this: he who will handle the sword will also perish by the sword."

## 48. INSTRUCTING THE TEACHERS



ND look, this is now how the One to whom all power in Heaven and on Earth has been given out of Himself since eternity, has spoken to you and to all of you who are present here, and therefore you also can believe that I will do everything I have promised. So you should not worry about anything else except passing on My teaching to the nations as purely as you have heard it from me.

[2] I have given you the teaching and the power to do wonders in My name for free, and so you also should give all that for free to the nations. However, if the people will love you for the sake of My name and want to serve you with all kindness, then you also may except this kindness, as it is permitted by Moses, for whoever

serves love by love, serving in this way God's true altar, may also live by the altar.

[3] If someone out of true love will do something good to a called teacher, helper or prophet, I will also accept that as if he had done it for Me, and he will receive the reward of a prophet. For even those who – in their innocence and in the blindness of which they are not guilty – will bring offerings to the false teachers and prophets, will be richly compensated by Me, for they believe that they are pleasing God by that. So also I will compensate all the more richer those people who out of true and pure love for Me have done something good to those who I have sent to them and who I have awakened for them.

[4] Therefore, in the future you can also say to those who have found comfort and help with you, asking you what kind of offering they should bring you for that, according to their old manners and customs: 'We have done this out of God's love which has given us such a mighty grace for free. However, if you also have the love of God in you, which you have come to know through us, then do what this love will command you to do, for we have many poor people around us who need your love. But for what we have done for you in the name of the Lord there is no charge as before, but from now on until the end of times we will do that for free, because also we have received this invaluable grace from God for free for the salvation of every person who believes in the God whom we are proclaiming, who will keep His commandments, love Him above all and his neighbor as himself.'

[5] So when people are out of love voluntarily doing for you or giving you one or the other thing, then you can also accept it without objection in all love and kindness. But from the poor you should not accept anything, even under this condition, but you should moreover support them in all love and kindness, so that they will be aware of God's eternal love and kindness.

[6] Now I have revealed, namely to you Essenes, how all things should be and also will be in the future and what My true disciples should do and can expect, and so we can leave this hill and go

down to the inn where the morning meal is already prepared. Only after that we will start with the work for which reason you have asked Me in the fullest faith to come to you.

[7] However, what I have told you here, keep that to yourselves for the time being, since I have entrusted this to you on this lonely hill without any strangers to witness. However, to those who will step in your footprints you should inform them completely. For if someone does not know how he should carry out his profession and is not informed of what his profession consists, then how will he be able to carry it out? That is why everyone who wants to carry out My profession on Earth among the people must be very well acquainted with it and be entirely convinced about everything, otherwise he is and will remain a dead and blind teacher.

[8] Because a teacher who truly and actively will teach in My name, needs more than the knowledge to read the Scripture and then to read it aloud to other people. I say to you: the letter is dead – and also the one who only reads it while he himself does not understand it and will thus also not act accordingly – so that he can awaken in the spirit and come to life. Only the spirit makes alive and gives the right understanding and active power.

[9] As you are now instructed by God, every true teacher must in the whole future be instructed by God before he can assume a godly profession, for if a person, of no matter what kind of profession, wants to become a good worker at the same level of a master, he surely must learn it first from a master of that profession. However, in this profession, which consists of the most important and most holy for every human being, I alone am the Master. Thus, whoever wants to teach this to the people with the best result must first learn it from Me.

[10] That is why I said to you that those who will step in your footprints and will continue the profession that I have entrusted to you now, must be well instructed in all the things that I have now entrusted to you. For the other people it is however sufficient that they actively believe in Me, love Me above all and the fellowman as themselves. Because this covers all of Moses, the law and all

prophets, and the result of it is eternal life, and in the opposite case eternal death out of which a soul will hardly awaken to life.”

[11] **Now the chief said:** “O Lord and Master, we all have heard, understood and also taken deeply at heart Your very important words of life. Only one thing at least is not completely clear to me. What it is that we should do and observe during the profession that You have entrusted to us, that we have now well heard and learned from You, the only true Master, but how will those who later will assume our profession be able to do that, since You surely will not always be personally among us, as this is now fortunately the case for us?”

[12] **I said, while we were already going down the hill:** “By far you still have not yet learned everything from Me what you will need in order to perform completely well the profession that I have entrusted to you, and nevertheless you will soon learn from Me all the rest without My personal presence. For even if I will not be present bodily as a person as I am now, I still will be present in the spirit of My love, wisdom, might and power. And that Spirit will always teach you whatever you should do and speak. It will put the words that you should speak in your heart and in your mouth.

[13] **And as you will be instructed in this manner by My Spirit in all wisdom from God, also your true successors will be instructed in everything without My bodily presence. For truly I say to you:** where I am speaking and working now, so also it is only My Spirit that speaks and works, which is God as the Father in eternity, and not My bodily person that first has to be dissolved to enter entirely into the glory of the Father.

[14] **And if you know this now, you will now also understand how someone for the sake of eternal life always can and will be instructed by Me, even without this bodily personality of Mine.”**

## 49. THE HEALING OF THE SICK PEOPLE OF THE CHIEF OF THE ESSENES



WHEN the chief heard this of Me, he thanked Me with all his heart, for by this a great burden was taken away from him. While we were having this important discussion with each other, we arrived at our inn where already a rich and well-prepared morning meal was waiting for us. So we went immediately to sit at the table that was full of food and drinks. I thanked and blessed the food and wine, and then we took the morning meal in a cheerful mood and with moderation, about which the innkeeper and his wife who had prepared the meal for us were truly rejoicing.

[2] Also a few of the most prominent Essenes, with the chief in charge, were sitting at our table and were eating and drinking with great enjoyment and cheerfulness. This was noticed by a few strangers who sat at different tables while having their morning bread, and they said among each other: “Something very special must be happening there, because those very prominent saviors who otherwise look so serious are now so cheerful as nobody has ever seen them before.”

[3] These words were however well heard by the chief and he said to the strangers: “Listen, you who are now having these thoughts about us. It is sufficient for mortal men, who are facing death, to walk on Earth with sad and serious faces and by that are showing that they are friends of life and not of death. But if a mortal human being, as we also were before, has penetrated from death to life and has put on the garment of entire immortality, then he also can be full of joy and cheerfulness already on Earth as if he were already in God’s Heavens. But you will of course not yet perceive and understand this now. But also for you the time can come that you will perceive and understand it.”

[4] Then the strangers did not say anything anymore, and we continued to eat and drink.

[5] When we had finished the meal, the young Arabian from

Egypt, who had been healed by Me the evening before, came together with still a few other people who were lame and very crippled. He walked towards Me and asked Me if I would also like to heal them, for, so he said, they also were from this region and were a burden for themselves and their fellowmen, which was very sad to them because in their miserable condition they were not able to do anything good for anyone and they had to be continuously helped and maintained by those who had pity on them.

[6] **I** said to the Arabian: “It is true that I have told you and also those who were with you yesterday not to speak to strangers about what I have done to you. You have done that in general, and out of mercy you only have told these few who are suffering where and how you were helped. Now you have taken them with you, and you yourself have pleaded for them, which gives Me a good testimony about your heart, and so your just request will not remain unanswered by Me, for the right, pure and unselfish love and mercy of a person for his suffering brothers will also with Me find always love, mercy, and it will be heard, for it is written: ‘The prayer of a good, pure, believing and pious heart will at all times be heard by God.’

[7] But so that in the future – if you will believe what the Essenes will teach you – you also may find help with them, I have given them the might and power to heal afflictions in My name, just as I have healed you yesterday evening. And now the chief should lay hands upon the lame and crippled, then they will be helped.”

[8] When the chief heard that from Me, he asked Me to help still for this time the disabled Myself, because for such work he still felt too unworthy and in his mind also still too powerless.

[9] **I** said: “Just do as I have told you, for a true disciple should always begin a work while the master is watching, so that the master – if the disciple would not succeed something – can draw his attention to his faults and the reason for the failure, for no disciple is as perfect as his master, but once he will become like his master – through his zeal and diligence – then, just as

the master, he will no more fail in anything. So do now as I have told you, then everything will turn out right and will be completely fine.”

[10] Only now, **the chief** took courage and said: “O Lord and Master, now and always, simply and solely, Your will be done.” After these words, he stood up and went with great emotion to the disabled, stood among them and said: “In the name of the One who only is almighty, more than holy and endlessly good, full of love and merciful, I lay my weak hands upon you and may the great Lord and Master help you by that.”

[11] When the chief – while saying this expression, which was later on used by all My disciples in the healing of the sick – laid hands on the crippled, everyone of them became healed at once, in such a way as if there never had been anything wrong with them.

[12] Only **one of them**, having lost both of his hands up to the elbows because of a fall, and whose feet were also paralyzed, that were healed, did not receive his arms back and he said to the chief: “Since you have now by the will of the only almighty Lord already set me free from all my other afflictions, I believe now also very firmly that you can also create my lost hands.”

[13] **The chief said, somehow embarrassed:** “Yes, you my friend, the Lord and Master is surely able to do that Himself since His power can call worlds into existence out of nothing, but I am only a weak disciple and cannot do that, for there is a great difference between healing and creating.

[14] When a plant is withering in the garden and looks sick, one can give it water, then it will become fresh and healthy again, and this is called healing. But if there is not a single plant in the garden, the sprinkling on the bare ground has no use at all, for we men, even with the best intention and with the strongest faith, cannot call even the smallest moss plant into existence. Only God’s almighty will can do that.

[15] You, friend, will therefore also clearly realize that I as a human being was able, through the mercy of the Lord and Master, to heal indeed your still existing – although paralyzed – limbs, but



I cannot create anew your entirely lost arms.”

[16] **The man without arms could understand this indeed, but still he said to the chief:** “If the great Lord and Master has given you this great power to heal such crippled people, as we were before, so suddenly and miraculously through your word and through the laying on of your hands, which is actually the same as a complete new creation, then it still should be possible to restore my lost hands. That will probably not be less possible for you and that Master as the very sudden healing of our paralyzed and entirely crippled limbs, sense organs and sick inward parts. For look, I even can feel my both lost hands as if I still had them, and I even feel now and then as it were a burning pain in my two lost arms, and thus I believe that my soul has not lost the hands, even if my body has lost them.

[17] Furthermore I am of the opinion that through the power of a true and almighty God, also a lost part of the body can be restored to someone, just as an elephant’s teeth that are cast, the deer its antlers, the crab its pincers, and even us human beings our hairs that are shaved off and our nails that are cut off. It certainly would only depend on the will of God, on the right faith of a true disciple of God and on the suffering person.”

[18] **After these very meaningful words of the man without hands, who was a migrated Jew, the chief did not know what he should do at that moment. Did he have to lay on hands on the man without hands one more time, with a very firm faith, or should he first discuss with Me about it whether and how the desire of the man without hands could possibly be granted? He preferred the second and came with this matter to Me.**

[19] **And I said to him:** “See how good it was that you, while I was watching, have done a first work, and thereby have stumbled over a little lack of faith and trust in God’s love, wisdom and power. If you, without doubting, would also have included in your faith the restoration of the arms of the Egyptian Jew, then he would have his hands by now, but being afraid you retreated and thought that this matter would be impossible, and so that man did not

receive his lost hands back. But go now and believe firmly that with Me all things are possible. Lay your hands upon him once more, then he also will receive his hands anew.”

[20] After these words of Mine, the chief, named **Roklus**, went full of the firmest faith again to the man without hands and said: “Since you yourself believe, and as a Jew know the almightiness of the only true God, it will be done according to your desire and faith, in the name of that great Lord and Master in who lives bodily the fullness of God’s Spirit.”

[21] When the chief had said that over the man without hands, he immediately received his lost hands back.

## 50. THE HEALING OF THE POOR



ALL the Jews and gentiles who were now healed, thanked Me, and they glorified and praised Me beyond measure.

[2] And **the one who received his arms back** said aloud: “All thanks, all glory, all honor and love to God on high, who has now given such a might and power to a Man. Many thousands are staying here around the great stronghold of wonders and are hoping for help and comfort, but they will not be helped there. Here is now the true Stronghold of Wonders, where everyone can be helped. Thanks also to the young Arabian who has shown us the way to this true Stronghold of Wonders of God, the Lord and Master, and has brought us along this straight way unto here.

[3] O, if those many thousands, who are staying now for already many months around the great stronghold because of their hope for help, would know this, how quickly they would leave that dead stronghold and come to this place where the great Lord and Master is here now Himself, living as a Human Being among men, and who gives His friends eternal life and the power to heal all sicknesses. Would it not be like a message that comes purely out of the Heavens for the many who are suffering and are inconsolable, if we, who are healed, were permitted to bring

them the news as to where the true, living Stronghold of Wonders is now?”

[4] **I** said: “Because you have found in yourself the conviction of who I am, you can go there, together with the others who are healed, and for the moment reveal only to the poor and needy where they can be helped if they have faith and a real trust. But the rich, who have mostly brought their many dead children here in well-closed coffins in order to revive them again, you should not tell them yet, for there is still time enough to help them, and first they will have to hear a preaching.”

[5] When I had said that to those who were healed, they all thanked Me and then hurried to the great open square that was surrounded by the great stronghold and the long ring-walls, and was called ‘The great waiting square’. There they informed the poor about the true Stronghold of Wonders, which was very easy for them because they were assigned to a separate place that was located the farthest away from the stronghold and therefore they were now the closest to the Stronghold of Wonders.

[6] When those who were healed, came to them and they all could soon see that they were completely healed, they were asked immediately by all the many **poor and needy**: “Where, where, how and when were you healed? Barely 1 hour ago you were still the last and mostly behind of us and we have not seen that anyone has called you to the stronghold and were brought to it and were let in. O, bring us also to that place of salvation.”

[7] **Then the Jew said**: “Believe and trust and give honor all of you to the one and only true God of the Jews. Follow us, the best you can, then you will be helped. For at the place where we were healed is now the true, living Stronghold of Wonders.”

[8] When the poor, who were afflicted with all kinds of illnesses, contagious diseases and terrible rashes, and the blind, deaf, mute, those who suffered from gout and all kinds of lame and crippled people, heard that, they began to leave the square the best they could. Those who were blind and those who were too seriously lamed and too crippled were of course led and also carried by their

guides, so that they could arrive as fast as possible at the place of salvation.

[9] After 1 hour, there were more than 1,000 disabled people on the whole big square in front of the inn, and immediately after that, the healed Jew came to us in the dining hall to announce this to Me with great respect.

[10] Then **I** said to the chief Roklus: “Now go outside, stretch out your hands in My name in one time over them all, which will work as powerful as if you would have laid your hands on each one of them individually – then they all will be healed.”

[11] **Roklus** did that immediately, and look, at the same moment they were all healed.

[12] After this great healing took place, there was a rejoicing among the healed ones, almost without end, and **many** pushed their way to the chief and said: “Oh, how was this now possible to you, and otherwise never?”

[13] **Roklus** said: “You should not praise me for that, because the God of the Jews, the one and only true God, has done this for you. Believe in Him and praise only Him for that.”

[14] Then **they all** asked: “Where, where is this one and only true God, so that we can fall down before Him and worship Him only?”

[15] Now **I** came outside to Roklus and said to him: “Tell them that they should thank the God of the Jews only in their heart, which He will certainly hear, and that they should go now to their inns to strengthen themselves with food and drink. Only this afternoon these poor will see Me.”

[16] When Roklus had said that to those who were healed, they obeyed, stood up from the square in a supple way and went to their inns immediately, where they were served at once in the best way by the innkeepers who were greatly amazed.

[17] **The innkeepers** were very puzzled and said: “A mightier Man must have come to this place, because never before it was heard of such healing here.”

## 51. THE ATTEMPT OF THE RICH



UT now, also **the many rich**, who also were waiting for months to receive help and who made much expenses for that, noticed that the many poor were already entirely healed, and they said: “Why were you poor people – who are actually sustained by us – helped sooner than we?”

[2] **They (the poor) said:** “This we do not know. We were however not healed in the stronghold but outside in front of the last and most insignificant inn of this village, and so we did not have any priority over you in the great stronghold of wonders. But we believe that the true Stronghold of Wonders is now in that inn. Go to it yourself and take information there, then they surely will give you an answer.”

[3] **When the rich heard that from the poor, they did not know what they should do or undertake at that moment. But after having thought about it for a while they finally took a decision, and quite a great number of them went to our inn and took information there from the personnel about this matter. But these referred them to us in the dining hall.**

[4] **However, the rich said to the personnel:** “Listen, we are people with worldly knowledge and other higher education and cannot and will not force our way. Let one of you go inside and report to us if it is permitted that we should come to the saviors now, then we will also give a good reward to the one who will give us a good report. For we know already for years that it is difficult to see and even more difficult to talk to the local saviors, and certainly to their chief. If we now would go to them unannounced and would come into the rooms that are occupied by them, they would perhaps blame us, and then we could wait even longer before we will be allowed to meet them. That is why we are asking you – because you are of service here – to announce to us beforehand, and also, as said, in return of a good reward, to take care that we can come in to meet them.

[5] **One of the servants said:** “The saviors are gathered as guests

at the table, and everyone can freely enter – no matter if he is rich or poor – and order something in the dining hall to strengthen his body, for our wine is good, just like our bread and also our other food, and in this inn of ours it will never happen that someone will be asked too much money. The poor went into the dining hall unannounced, and their request was granted at once, then why should it be for you, prominent people, seem strange to do the same? Go inside and do what the poor have done before.”

[6] After these words the house servants left the rich and went to work.

[7] When the rich realized that they could achieve nothing with these unselfish servants, they began to draw lots among each other, to know who of them would go into the hall first. It so happened that the lot fell on the one with the least of courage.

[8] That one started to make excuses and asked the others to go nonetheless into the hall first, for he had too little courage for that. Then they tried to let each other go first, and nobody dared to put his hand on the door lock to open the door.

[9] And **one of them** (they were 30 altogether) said: “This is really strange. I often stood very courageously fighting with the sword in front of the most embittered enemies and did not feel any fear and no anguish, and here I feel fear and anguish. How can that be?”

[10] While the 30 rich people were still talking like that with one another, I told Roklus that he should open the door for the 30 prominent men and let them come into the hall.

[11] Roklus did so immediately. But when the 30 saw the chief, whom they knew well and took him for almost a god, they were frightened, bowed before him unto the ground and not one of them had the courage to speak to him.

[12] But **Roklus** said: “Friends, although it is appropriate for man to be humble and modest, but here it is not right. I am a man as you, and I can do as little out of myself as one of you. If God, the one and true One, in whom the Jews believe, is merciful by my word and prayer, then all the honor should go to Him and not to me who am powerless and can do nothing out

of myself. Now be courageous and come to us into the hall to present your request.”

[13] Only now, the 30 lifted up their head again and also their whole body and went now somehow more courageous and determined into the hall where the kind innkeeper showed them a table and also asked them if they would like to have bread and wine. And they immediately asked for both because they still did not eat anything that morning.

[14] These 30 men came from Cairo in Egypt and belonged also to the Jewish tribe, but their ancestors fled to Egypt already during the time of the Babylonian exile, and thus these 30 men had still some knowledge about Moses and a few prophets and they observed the day of Moses when they were among the Jews, but they themselves believed more in the priests of Egypt, their mysteries and laws. Since they thought to be among many Jews, they also wanted to honor the day of Moses and fast the whole day, but when they saw bread, wine and all kinds of other food on our table, they let them also bring immediately bread and wine, and they ate and drank very tastefully.

[15] When they soon had strengthened themselves sufficiently, they took courage, and **one of the most prominent** stood up from his seat, went with great respect standing before Roklus and said: “Forgive me, supreme savior of this stronghold, which is famous in the whole world. We and still a lot more people with us are waiting for almost 2 months with our dead children who are kept in iron coffins. We wanted to present our request, if ever it still would be possible to bring our children back to life, and for this reason we set up our waiting camp very close to the main entrance of the stronghold of wonders. The servants of the stronghold gave us the assurance that we soon would be happy because it would be our turn, but until now the hope was in vain.

[16] Far below the place we are staying, is a big group of all kinds and all sorts of poor beggars and crippled people to whom we daily gave alms. Well now, they surely had for themselves much less hope than we to be admitted into the stronghold of wonders.

And just look, only 1 hour ago all these people stood up, since they were of course called to this place before us, and soon after that we saw that all those kinds and all sorts of disabled people – whom we know already well – were completely healed of all their afflictions. They praised God above all, went into the inn and strengthened themselves with bread and wine. When we asked them where this so exceptional mercy had come over them, they named this inn the new and true stronghold of wonders and said that we also should come here to convince ourselves of everything. And so we are here to finally present our supplications and requests with the deepest respect before you, because you as chief of the Essenes are capable of doing wonders.”

[17] **On this, Roklus said:** “But friends, what is wrong with you? As far as I can see, you are healthy and your clothing shows that you are also very rich people. What is lacking to you and with what can you be helped?”

[18] **Then one of the 30 men said:** “All thanks to the ancient and only true God of the Jews, the God of Abraham, Isaac and Jacob that we are still healthy, and that we also do not lack all kinds of riches, but our children have died, and now we are almost completely childless and have thus no offspring and no heirs. However, we know that here, already a lot of times, deceased children were brought back to life again, and thus we have, as you surely know already, brought our dead children here in Essaea in well closed coffins to let them – if possible and in return of a desired offering – be brought back to life again by you. The coffins are in the resurrection crypt, which you have allocated for that and where we have delivered them already a couple of months ago. Also, we have already paid the requested fee to your appointed watchers. And now we are here to ask you if you would like to be merciful to us and give us back the life of our children, and for that we are willing to lay down at your feet every desired offering.”

[19] **Now Roklus said:** “Listen to me now, friends. I know that you have brought your children – a total of almost 200 – to this place, despite the fact that I have sent messengers already 1 year



ago to all the places on Earth that are known to me to announce everywhere to the people loud and clear that we may not awaken dead children to life anymore and will also not do that. Our messengers will also have announced this in Cairo, as they also have announced it in many other places, as we know for sure. But if you knew that, then why have you troubled yourselves in vain and made these great expenses?”

[20] **The 30 said:** “Supreme master, it is true that we have received that message, but our too great sadness for our children who have died from a contagious children’s disease as has never spread before since time immemorial in our city and region, has compelled us to still try once more, after the payment of great offerings, if we maybe could still with you – perhaps for the last time – find mercy and an answer to our request. But if this would be no more possible, despite all our begging, waiting and offering, we have decided to bring our dead children to Galilee, to that new great prophet, about whom we have heard from travelers that He heals not only all sicknesses, but awakens also dead people by His word and by the might of His will. But nevertheless, we ask you for this mercy. Hear us, and give back our children alive to us.”

## 52. ROKLUS SENDS THE RICH TO THE LORD



**OKLUS said:** “Look, friends, I am a human being who is quite as weak and powerless as you yourselves, and I also have never possessed the power and might to awaken a person, who was already completely dead, to life again, or to give a new body to a soul who has lost his body. This is only possible to God or to a prophet who is filled with God’s Spirit in order to show to the people again the lost way to the eternal life of the soul. [2] But if God Himself commands to leave the deceased ones in the rest which is determined by Him, and not to give the living any useless hope and unfounded joy by all kinds of magic arts, then you will also understand that we Essenes have to obey God, for He has revealed and shown Himself to us. And only now we realize

that He is as He is and what His intentions are for us human beings. Thus, we cannot involve ourselves anymore with that old magic which has not any value, but only with the one and only true and almighty God, through our love for Him and our fellowmen, and by entirely fulfilling His will, which He has revealed to us. And that is why we cannot and may not do anymore what He has forbidden to us. But ask Him, the eternal great Master of life. Whatever He will do for you, will truly be good.”

[3] **Another good speaker from the group of 30 said:** “But master and chief of the mighty brothers, you surely have healed all those disabled people in one time, and even given back the lost hands of someone, and some even their eyes, noses and ears, only by the laying on of your hands and by the words that you spoke. This seems to me more than the awakening of a dead child – who still has completely all of his limbs – from the sleep of death. If you were able to do that, it is hardly believable to us that you cannot bring our children back to live in the same manner, if you only want it.”

[4] **Roklus, now being a bit embarrassed, said:** “Friends, I do not want to leave you any longer in uncertainty, but tell and show you frankly the full, pure truth. Look, you just have spoken out openly your conclusion that you want to travel to Galilee to the new, great prophet of the Jews if you would not find any help here. And I tell you that this would be very good for you, if this would be necessary. You do not know the prophet, but I know Him and I tell you that He is endlessly much more than a prophet. He is namely the One of whom all prophets have prophesied that He would come into this world in the flesh. And those who would believe in Him and would love Him above all as the only Lord of Heaven and Earth and all life, He will set free from the slavery of the ancient sin, the devil and eternal death.

[5] Look, that is the prophet to whom you want to go. He could of course awaken your dead children again, for only to Him nothing is impossible. And, listen further: only in and by His name, which is more than holy, I have at His command helped the disabled

ones. That is why those who are healed have praised only Him and not me. Do you now understand this supreme wonderful matter?"

[6] **Now the 30 looked very surprised, and the speaker asked Roklus immediately:** "Then where, where is He, the almighty, so that we can go to Him and give Him the honor which only He deserves?"

[7] **Roklus said:** "Listen, friends, when someone is standing unexpectedly close to a great event and cannot see with his reason and oftentimes also not with his eyes and ears, that which is great and special and is already very close to him, man has a peculiar sense organ in his heart, which is called intuition. When something – without man knowing it – is extremely good and brings happiness and blessing and is close to him, the heart becomes by that very joyful and cheerful, but in the opposite case sad and depressed. Now ask your inner intuition. How is it disposed? What is your heart feeling?"

[8] **The speaker said:** "At least mine feels happy as if the most High and most Holy One is somewhere near – even in this inn. That is why I feel a special happiness in me, although my heart as well as that of all my companions has actually no special reason to be in a happy mood, for as far as I am concerned I have – mark you – already brought 4 dead children on the long way to this place in the hope that they would be awakened to life again, and have waited in vain for 2 full months. This is certainly a circumstance, which for very understandable reasons cannot make the heart happy and cheerful. And still, we are today already since the early morning quite remarkably very cheerful and joyful and can no more imagine that we were sad before. Yes, in my heart I even have the feeling as if someone gives me the assurance that I will bring back my 4 children alive to Cairo."

[9] **Then also the others said:** "Also we are feeling the same thing, and it seems to us that it will indeed be so and not otherwise. But our heart has now enflamed into a joyful longing. So do not leave us, o master, any longer in uncertainty and tell us where the Most High personally is now. In the spirit He is present

everywhere, just as we old Jews still know about the God of Abraham, Isaac and Jacob. He sees everything, hears everything, knows everything, creates everything and maintains everything. But since He Himself is now, according to the old promises, living among the people of this Earth in a human form and showing great kindness to them, we also would like to see the old Creator and Father of men with our physical eyes and hear His Fatherly voice with our soiled ears – of course, unfortunately still as being great sinners in God’s eyes – so that we will be able to say to everyone at home: ‘We have seen God and have spoken to Him, and have heard His will from His own mouth according to which all men should act and live.’ Tell us, great master and chief of this institution of wonders, which is famous of old, where He is now – maybe even close to us – He whose name no human tongue nor the tongues of all angels can speak out.”

### 53. THE TRUE WORSHIP OF THE LORD



**Now Roklus said:** “Well now, raise your heart and your eyes. This Man, who is sitting here at my right side at the table and examines the heart and kidneys of each one of us, is the One to whom you wanted to travel to Galilee.”

[2] **When the 30 heard that from Roklus, they fell down in deep awe with their face to the ground and called out:** “Honor to You, God on high! Holy and above all, eternally mighty is Your name! O Lord from eternity, do not reject us, children of Abraham, and be forgiving and merciful! Your holy will only, will be our law for the whole future according to which we want to act, live and die!”

[3] **On this I said:** “Now all this is very praiseworthy for Me, but in this position of yours I cannot speak with you. Stand up as free and wise thinking men and refrain from an exaggerated respect. For I did not come to you to let Myself be worshipped and honored as an idol by blind pagans, but to make known your God whom you have forgotten, and His will, to establish on Earth the Kingdom of God, the true Kingdom of eternal life, and to destroy the old

shackles and dungeons of sin, the devil, the judgment and the death of the souls. That is why I want that men should not with a meaningless awe crawl as worms before Me, but as men who can and should become children of God, being free and open and straight up be gathered around Me as true friends and brothers, listening to Me and also talking with Me. And now that you have heard My wish and will, you should stand up and speak freely and openly with Me.”

[4] When the 30, who still were lying with their face to the ground, heard that from My mouth, they slowly stood up, but were still all dizzy from sheer awe, and no one of them dared to ask Me something or request something.

[5] Since I could see that, I said to them: “Yes, friends, if you will always behave like that before Me, we surely will not be able to handle great matters with one another. Who has breathed in you such a ridiculous and useless awe for God? This you have learned from the pagan priests who worship idols. But God does really not want more than to believe in Him as the one only true and eternal living God, not to pronounce His name in vain or even to blaspheme it. Thus, to recognize Him as the good Father, and love Him above all and their fellowmen as oneself. Whatever is more than that is evil, as well as that which is less. So put off your exaggerated awe for Me and speak freely and openly with Me. Or will it perhaps please you to see that parents educate their children in such a way that they always have to crawl with all respect before them, namely their parents? What will become of such children? Nothing else but cowardly, and finally even selfish and imperious crawlers of whom no fellowman can ever expect anything good.

[6] Since you have educated your children in the same foolish manner, it was therefore also right and just that they are taken away from you, even before your blind idol foolishness was able to entirely tie up and spoil their souls. So put off this foolishness now towards Me, for otherwise I really can and will never give you your children back.”

[7] These words of Mine helped, and **the speaker** went to Me and said: “O Holy One. Then how do you want that we, poor sinful men, would invoke You?”

[8] **I** said: “I am Lord and Master, so invoke and speak to Me also as such. More is really not necessary. But do not come to Me anymore with the expression ‘Holy One’, for I am here just as you only as a Human Being and I say to you that no one is holy but God’s Spirit alone. It is true that it lives in Me, but this is for the time being of no concern to you. But when you yourselves will be born again in this Spirit, only then it will be your concern, and then you will understand its holiness.

[9] When men in their blindness will call God ‘holy, holy, holy’, it will look miserable among them. Whoever wants to call upon God in this way, must first be filled with this Spirit himself, otherwise his call is useless and foolish, and it resembles the call of the pagans who are tied up and fettered by the judgment of the sins of the world, and can thus impossibly perceive nor understand the eternal, infinite freedom in God, which actually is that holiness.

[10] That is why I am – as long as you are still living in the judgment of the world – surely your Lord and Master, but when you yourselves in My Spirit have become seeing, being free and aware, only then you will recognize God in Me and will call Him ‘Holy Father’. But then you will not, as now, call out with the mouth, but in yourself from the living spirit, for God is in Himself Spirit and can therefore only be called and worshipped in the spirit and in the living and enlightened free truth. If you have understood this now, then change immediately your foolish attitude, speak freely and openly with Me, and tell what can be done for you here.”

## 54. WHAT THE LORD REQUIRES FROM HIS FOLLOWERS



**HE speaker said:** “O Lord and Master, You are really endlessly good and wise, and You are, together with all Your godly glory, unspeakably meek, full of humility and kind, and filled with the highest and greatest of patience. And this strengthens us all the more in our belief that You really are the One who has been promised by the mouth of the prophets by Jehovah, that He will establish a real Kingdom of God on this Earth and how He will do that. And because we are believing this now without any doubt, we believe and expect also that You are so merciful to give our dead children back alive to us, whom we certainly will from now on educate more wisely than has been the case until now.”

[2] **I said:** “Yes, this I will do for you, but first listen well to what I will tell you now. When your dead children will be given back to you alive, then do not make a sensation, neither here nor on the way back, nor at home, and do not make Me nor the Essenes known any further. For from now on, no more dead people will be awakened to earthly life what concerns the flesh, but many spiritually dead souls for eternal life for which purpose men were created. Of this last deed in this place, no one should hear, except My disciples, you and a few other witnesses, for I do not want such things to be practiced here again.

[3] Whoever will in future times still bring dead children or other dead people to this place will not only make futile efforts, but will moreover have to endure all kinds of other discomfort. However, if all kinds of sick people will be brought here for healing in the true faith in My name, they will receive their healing. With this, you know now what you have to do and what you have to comply with.

[4] Go tonight, under the escort of one or the other Essene to the crypt and open the closed coffins, then your children will immediately follow you, alive and completely healthy. But leave tomorrow early in the morning quickly, so that you will not make

a sensation during the day with the many people who are now staying here in this place.

[5] When you will encounter people with dead children on your way home who will ask you how things are over here, then tell them openly what I have told you regarding the awakening of dead children, which will in future times not happen anymore, then they will not make any further and futile trip to this place.

[6] Also, do not visit any temples for idols at home anymore, and when they will call you to account, then tell them that you have sought now the one, only true and living God and have also found Him, who has faithfully, openly, clearly and lively shown to you what you should do. If they will leave you alone after that, then stay, but if they will force you, then travel further, for the One who is helping you here, can also help you always and everywhere if you will believe in His name and trust in Him completely. If you have understood this, then you can leave this inn now again.”

[7] On this, **the speaker** who gave me thanks in his heart for everything, said: “O Lord and Master, since we have already found so much mercy with You, we would like to express for this our gratitude with deeds according to our strength. Tell us mercifully what kind of offerings, out of great love for You, we have to give You and accomplish here.”

[8] I said: “You do not have to give Me and also not the Essenes any offering except that you from now on will believe in the one true God and love Him with all your might, and your poor fellowman as yourself, and that you will protect your heart against selfishness, against stinginess and envy, against love for the world and against pride, because everything which is great and glittering in the eyes, ears and hearts of the world is – listen well – an abomination to Me.

[9] Take an example on Me. I alone am the Lord and Master, and Heaven and Earth lie in My power and authority, and nevertheless I am meek with all My heart, full of humility, patience, love and mercy, and do not allow to be honored by anyone like the Pharisees, the pagan priests or other imagined great of the world,



as they are demanding that.

[10] So bring Me those kinds of offerings, then you will be able to rejoice continuously in My love and mercy. And whatever you will do in love for the poor in My name, will always be considered by Me as if you have done it for Myself, and by that you will gather for yourselves great treasures in My Heavens. These are the offerings that I ask from you.”

[11] **The speaker** said: “O Lord and Master, we will always bring You these kinds of offerings, and we will comply conscientiously with everything. Must we leave the iron coffins here or must we take them with us?”

[12] **I** said: “That was a foolish question. If you have received your living children back, then for what do you need those coffins? If you were to meet some people and they would see the empty coffins, they would be the first to betray what you have received here, and this is now exactly what I explicitly have dissuaded you to do. Therefore, it is obvious what should be done with the useless coffins. The Essene brothers will forge them in their smithies into plowshares and spades and use them for better purposes. Now you know everything what you should do, and so you can leave this inn being fully comforted.”

[13] Then once more they all thanked Me loudly and left.

[14] And in the evening, when most of the people were already staying in the inns, I sent an Essene to the crypt where the 30 were already waiting, together with another few who also brought their dead children to Essaea. The 30 thought however that I would not appreciate it. But the Essene had secretly received the instruction from Me to open all coffins but at the same time to tell everyone what I had said to the 30. And so all the dead children were awakened to life again.

[15] The fact that this deed caused more than a great sensation with those who were involved is obvious and does not need to be described. All these fathers and also a few mothers thanked Me in their heart and took something to strengthen them in an inn which was located about half an hour of walking outside of the place

along the way to Egypt, so that they would not make a sensation in the place itself, and they traveled early in the morning back home again.

[16] The children who were awakened back to life again were asked all kinds of things by their parents, what they had experienced in the world of spirits and if they could remember something about it. But the children said that every memory was taken away from them, and so they could not give an explanation to those who were asking questions. Thus the children were not bothered anymore with further questioning. So this deed of wonder was accomplished very quietly, and almost no one of those who were still staying in that place was aware about it.

## **55. THE 2 PROUD PHARISEES FROM JERUSALEM IN ESSAEA**



WHEN the 30 left the inn where I was staying, we were together again for awhile, and I gave all kinds of directions to Roklus as to what he should do in the future if ever there were still people who had the idea of bringing their dead children to Essaea to awaken them to life again. However, I did not forbid him in a single case to awaken some person who would ask him while manifesting a strong faith, but he still had to always turn to Me in the spirit, then I would let him know if the deed had to be carried out or be omitted. Roklus accepted this with the greatest gratitude.

[2] But when we were still talking with one another, a messenger came from the stronghold of wonders to us in the inn saying that just now 2 prominent elders and Pharisees from Jerusalem had come into the stronghold with a glittering following who wanted to speak immediately and extremely urgently with the chief himself.

[3] But I said: “Messenger, go to these blind ones and tell them that there are now a lot of people who are staying in Essaea who also want to speak with the chief. The chief surely knows what he

has to do and where it is more urgent, and he will therefore not let himself be disturbed in his daily work by a couple of Pharisees who have brought to this place their concubines and a few boys of shame<sup>16</sup> for their healing – not even in glittering clothing. They have to wait, just like royal people and families have to do.”

[4] The messenger bowed and left and conveyed this literally to the 2 Pharisees who were highly offended because of that, and they urged the messenger to tell them where the chief was staying.

[5] **But the messenger said:** “I am not lord but only a helper, and I must obey my lord. He instructed me most strictly to tell no one without his permission – not even to an emperor – to tell where the lord is staying or what he possibly is doing. So I cannot and may also not tell you where the high chief is staying now. Go to an inn and wait for your turn. For here with us, everyone is equal, and a prince does not have the least of priority over a beggar.”

[6] **Then one of the 2 Pharisees who was greatly hurt in his pride, said:** “How dare you talk to us like that! Is this stronghold of magic perhaps more than the temple of Jehovah in Jerusalem where they certainly pay great attention to such difference!?”

[7] **The messenger said:** “I have nothing to do with that. Where you are staying you can as lords do what you want according to your own pleasing and laws, and we here we do what we want according to our laws, and we acknowledge no one as lord except God and also the one whom was given and established as chief by God Himself. That is why God does great signs here, and the Pharisees themselves must seek help here because they do not have that nor can they find it in Jerusalem. And I as messenger have now finished talking, and you can go as you have come, if ever you do not want or cannot wait.”

[8] **Then the messenger turned his back on the Pharisees and their illustrious following, and these could do nothing else but go to an inn and wait there until they were called.**

[9] **And Roklus thanked Me once more because I protected him**

---

<sup>16</sup> Boys having a sexual relationship with a man.

against the Pharisees.

[10] Then **Simon Judah** asked Me, saying: “Lord and Master, we still have a couple of hours until midday. Would it not be advisable to go outside once more? For if we will stay here the whole time, then soon will happen something else again which could be unpleasant to us. And I have the feeling that those 2 Pharisees have the intention to go from inn to inn to seek the chief, and if they would come to this place it would not be pleasant for You, for the chief and also not for us. But by this I certainly do not want to give an advice, but I only ask for Your opinion.”

[11] **I** said: “This is exactly why we will stay here, for I want to make a complete end to the abuse of robbing taxes, for which I have already laid the foundation this morning.

[12] Among other things, those 2 Pharisees came here to claim their share from the street robbers, because these street robbers are allowed to commit their street violation under the protection of the temple servants and from Herod as if it were legally permitted.

[13] The healing of their concubines and of the boys of shame is thus actually not the real reason that the 2 Pharisees have traveled to this place, but the claiming of their share of the street robbery. Once they will have that, they themselves will leave immediately and leave the sick here for treatment. Although, they secretly want to exchange a few words with Roklus, with the intention that he should take the sick under his care without payment, in order to – if possible and realizable – instead of healing them, to preferably help them in a good way to the sweet eternity, because these people could easily give them in time a bad name in Jerusalem in the eyes of the people. But once they would be buried, then the temple servants would not have to fear them anymore and would not have to worry anymore. However, if the chief, despite all advantages that he would be promised in return, would not be inclined to do such a job of true satanic neighborly love, then he can indeed heal them but after that he could not let them go back to Jerusalem anymore, but somewhere else, for example to Egypt, Persia or even to India.

[14] Look, this is the plan of the temple servants, and that is why they will – as soon as they will have accommodated the sick into the inn and whom they have taken along – search for the chief with all zeal, and will also find him, because they will quickly and easily come to know from one of those who were healed here where our friend Roklus is staying now.

[15] And look, this will be good, for exactly at this opportunity the chief will be able to hold that against them as I will put this into his heart and into his mouth, and then there will be made an end to the street robbery. And the sick who are now staying here under the authority of the Essenes, will witness against them and the whole temple. And this certainly all the more after they will hear from the chief what kind of praiseworthy Hellish intentions the 2 temple servants have for them.

[16] That is why Roklus should first listen to what they will bring forward to him, of course in the presence of the other Essene brothers who are present here now and who can then render good services together with the sick as faithful witnesses.

[17] When the intentions of the temple servants will be revealed in this way, they will be very compliant and glad to bring every material offering, no matter how big it may be, to avoid being brought before a Roman judge.

[18] Therefore, it is very good that things are happening this way now, as I have foreseen this already a long time ago, for in this way Essaea will establish for itself a lasting protection against the false persecutions of the temple and acquire a safe entrance from all directions.

[19] However, when those 2 will come to this inn I surely will let brother Roklus know that he, together with the other brothers, should go outside to the courtyard and should settle the matter with them in a suitable and fruitful manner. Within 1 hour after midday everything will be settled already, and then we can consume our midday meal very peacefully, and only after that we will go outside when the 2 temple servants will have left this place in all haste and hurry. Do you understand now, Peter, why I do not want to go

outside before the midday meal, but want to stay in the hall?”

[20] **Peter** said: “Now I understand this all too well, loud and clear. We do thank You for this explanation.”

[21] **During My open explanation of the reasons why the 2 temple servants had come with their sick to Essaea, Roklus almost jumped up out of indignation, and in full anger he wanted to imprison those 2 immediately. Only now he stood up, and being filled throughout with excitement he said:** “O Lord and Master, if I only would possess a very little bit of Your power in me, then those 2 would really not leave this place so cheaply. How is it possible that You, almighty and very righteous One, can look with all patience at this street violation of the worst devils in human form for so long and still allow them all too often to actually let them accomplish their truly satanic plans?”

[22] Allowing the existence of the temple in Jerusalem, which has become already for a long time a true den of robbers, together with its miserable scum of priests, is too much patience. These acts of shame are becoming more and more visible and more known among the people, and that is why the people without their fault are also more and more falling off from the faith in an only true God, and are turning to the more reasonable and better gentiles.

[23] But You, o Lord and Master, are extremely wise and know best why You allow this. But when those 2 will come, then fill my heart, o Lord, with patience, so that I will be able to bear what they will bring forward to me.”

[24] **I** said: “Do not worry about that, for at the end you will be able to get along very well with them and possibly win them for the truth and for the good cause of life. Look, here among My disciples are also several converted Pharisees who are now already standing in the full truth of the inner life, and not so long ago they physically wanted to kill Me because My words were witnessing against them.

[25] **However, the measure of the temple abominations will soon be full, and before 6 times 10 years will have passed, one will hardly be able to find the place where Jerusalem and the temple**

have stood. My patience and tolerance can last indeed long and are almost limitless, but on the celestial bodies still not infinite. My will that has destroyed worlds that have become too evil, can also destroy cities and nations when the measure of their abominations has become full. But let us not talk about that any further. You and your brothers can now go outside to the courtyard, for those 2 will come soon.

[26] When Roklus heard that from Me, he and the other brothers stood up and went immediately to the courtyard. But the innkeeper began to prepare a good midday meal with his family.

## 56. ROKLUS AND THE 2 TEMPLE SERVANTS



ROKLUS did not have to wait long for the 2 Pharisees, for when they, as said, heard from someone who had been healed, where the chief was staying and where he was doing his miraculous healings, the sick, who were brought along by them for treatment were left behind with the innkeeper in the inn for which they gave him some money, and went under the escort of the healed man directly to our inn in order to come to an agreement with the chief, especially about that part of which they thought was most important for themselves and their plan as they had imagined it.

[2] When they entered the courtyard, **the chief** went immediately to meet them, greeted them according to the custom of the temple and said: “You are looking for the chief of the Essenes? He is standing as a small and insignificant person before you. What do you want from me? But I tell you beforehand that you will have to present your request openly and without reservation before me, otherwise you will have come in vain to me.”

[3] **One of the Pharisees said:** “This we want and should do also, but because of its somewhat secret nature of the matter we would like to talk to you without witnesses, and actually in a room.

[4] **Roklus said:** “Whatever we do not permit princes, kings and emperors, will also not be permitted to you. For with us there is no

more sneakiness and absolutely no mysteriousness, so that from now on no one could accuse us of any deceit regarding the people. That is why we heal the sick openly before the eyes of all men, and not anymore in the old stronghold that has been given a bad name and has been made suspicious mostly by you. So if ever you want something from us, then tell us here openly. For we Essenes are all as one. Whatever one has and can, may not be kept silent for all the others. Now you know what you can expect here, so speak openly with us or go back from where you came from, without having accomplished anything here. But this should also be said to you: do not desire anything from us which in one way or another is unrighteous in the eyes of God and men.”

[5] **The Pharisee said:** “You have turned around as a leave on a tree, for only 2 years ago you have spoken and certainly also acted quite differently.”

[6] **Roklus said:** “This can be, but since on Earth nothing is so perfect that it should not need a further and higher perfection, we also were still by far not so perfect that we would not have needed any further perfection. And although we still by far have not reached the final goal of perfection, we have since a few years perfected ourselves a great deal, and that is why we think, will, speak and act now very differently.

[7] Previously, the sick were healed through all kinds of meaningless ceremonies, because the blind people wanted it that way. The dark reason was that the many people who were looking here for help and who also found it, were straightly buried in all kinds of ceremonial superstition, more precisely by their selfish, imperious priests who are greedy for profit, who pretended to be servants of God and always wanted to be exceedingly honored.

[8] Since we always wanted to be honest with the people who – prominent or not – are our brothers, we could not look at this old and evil nonsense anymore and were firmly determined to show all men their old foolishness in a truth that is as bright as the sunlight. That is why we also dissociated ourselves from whatever which had even the appearance of vain, deceitful



mysteriousness, and thus we speak and act now with everyone without any restraint, and thus also with you without any shyness, fear or consideration. Because your temple and you who are high priests there – as we know well – are as important as anyone else.

[9] And if your request to us will be against God’s laws, then you all, together with your whole temple and all your high priests will be considered by us to be far below the animals. I have now clearly and openly explained how things are with us now, and why. And so you hopefully will understand how you should behave towards us if you want to achieve with us one or the other true and good purpose for which you are striving.

## 57. ROKLUS REVEALS THE INTENTIONS OF THE PHARISEES



HIS speech of Roklus was of course not suitable in the least for what the 2 temple servants wanted actually to achieve here, and therefore they did not know now how they should present their request.

[2] But after a while, one of the Pharisees had the idea to bring the chief into a different mood by threatening him, and in a certain way to make Hell as red-hot as possible for him, and thus **the Pharisee** said with a blown-up face: “Listen, you chief, who are boasting so much about your truth and honesty. In your zeal you have forgotten something. Firstly before whom you are standing and to whom you are talking to, and secondly you have not only openly spoken out a malicious blaspheme against us who are chiefs in the temple, but also against the temple and you have made yourself punishable in the highest degree. If we would persecute you, it would turn out very badly for you and your whole following. So let us talk to you under 4 eyes and then do what we want from you, then we will make no use of what you have made yourself punishable in the highest degree in our presence.”

[3] **When Roklus** heard these words he was almost glowing from

anger, looked at the two with piercing, investigating eyes and said with a very loud and strong voice: “Listen, you thoroughly cunning Pharisees! As true as there is a God, whom I know well but whom you still have not come to know, and as true as I am standing here, speaking and living, I will not do what you want to ask me under 4 eyes in order to cover your sins! You have said that I have blasphemed you and the temple, and have thus made myself punishable in the highest degree, but in which degree have you made yourselves punishable in the eyes of God, of the temple and of the people by your whoring, adultery and shameful abuse of boys in the temple!?”

[4] You have brought here your half dead lecherous prostitutes, virgins and women who became unfaithful to their husbands because of you, and shamefully abused boys, under the expression ‘for healing’, but your intention and will is quite different! The excess of your sins has brought in the meantime a very malicious smell over you in Jerusalem, and a great fear has come over you, not so much for God, in whom you have never believed, but for the laws of Rome! That is why you have come here with those who are now badly taken care of in the inn at the large square, and now you do not want that those people who have been made sick and unhappy by you would be healed here, but that they would be murdered by us and buried or at least be banned to a very faraway country among wild men and animals in order to cover your many, more than big sins! And that is how we should complete the final touch of your sins for which you would leave us a part of your share of the street robbery, which you held back in secret!

[5] You said that I had blasphemed you and the temple and have made myself punishable! But how are things with you!? And what I am saying here who have received the capability to see completely through every person and to test his heart and kidneys, I can prove to you with a thousand witnesses before God and all common worldly courts of law! And if I will do that, then how will you fare!? You thought to force me to do something abominable by your high priestly threatening, but now things are reversed and I

have you in my power now! Now what will you do!?”

[6] **Completely astonished by the words of the chief, the 2 said:** “Even if you could prove the first, then it still will be difficult for you to prove that we have brought the sick here with evil intentions. And even if you can maybe with the help of the old Egyptian chiromancy (palmistry<sup>17</sup>) discover our evil intentions – and certainly not with the help of God about whom you are boasting so much and of whom you do not consider that God does not associate with magicians – then this will have for the court of law not a single value, for the thought alone is still by far not an act, not even when we would have entrusted this aloud to you of which you are now accusing us. So on this point you would achieve nothing with us. For what concerns the first point, all the temple servants are the same, and it finally could be difficult for you – even if you are in high esteem with the Romans, being a Greek and half gentile – because such a big and important college of priests as that of ours in Jerusalem, which possesses a great power, is not so easy to attack successfully. Thus, desist from your threatening, then we also will not make any use of ours and will also not ask you to heal the sick that we have brought here, for there are other healing places elsewhere.”

[7] **After these words the 2 wanted to leave but Roklus said to them:** “It is easy to come here but it is much more difficult to leave from here and return back home again, and we will not allow you to leave this place before you will do what we will prescribe you in the name of Jehovah. You are in our power and it will be difficult for you to resist it.

[8] The sick will be healed here and with your treasures you will take care of their livelihood. The place where the healed ones will receive a good and save accommodation, that will be my concern.

[9] The street robberies, which were maintained by you, will be stopped completely, and all robbed treasures will be brought to this place and be given back to the many who are still here. For it is

---

<sup>17</sup> The art of telling fortunes and interpreting character from the lines of a person’s hand.

written: 'You shall not steal and not covet the possessions of your fellowman.'

[10] Are you not the worst blasphemers when you say that you are the most important servants of God, that He alone hears your prayers and that the power has been given to you to open the gates of the Kingdom of Heaven for the souls of the people? You yourselves have never believed in a God nor given Him the right honor in your heart, but you have persecuted in a raging manner, those who were awakened and filled with God's Spirit and who by necessity began to witness against you.

[11] I myself went to the little desert at the Jordan and have listened to the penance preacher John. I found every word of him to be all too true and have conformed myself to it. However, you also have indeed listened to him but then you were filled with hatred and he had to become the very disgraceful victim of your insatiable lust for vengeance. But now the great promised Messiah has come, full of the highest and godly power and might, which He is also showing in words and deeds. And also Him you try to kill. Whose spiritual children are you actually?

[12] Although you are preaching the laws of Moses to the people, but you yourselves do not even keep one of them and commit every sin that the devil who is your true father puts into your malicious heart. You always lie before God and all men, you cheat, swear false oaths, you steal, rob, kill and murder, as I can prove as clear as the sun before God and every worldly court of law with a thousand times thousand witnesses, and you dare to call the One a blasphemer and then also to persecute Him who, awakened by the true Spirit of God, witnesses against you and even wants to save you from the brink of eternal ruin.

[13] Say and judge for yourselves if the Sodomites were ever worse than you, and yet, God has exterminated them from the Earth with fire from heaven. Then what will He soon do with you?"

[14] By this you can see that we Essenes know your black temple servants all too well and also know well how good and honest your

intentions are with us and how you put a poor Jew under a ban of whom somehow can be proven that he would look and also find help with us, but still you yourselves are coming to us when things are going bad with you and you want help. Would that not be as helpful for the poor Jew as it is for you? O you evil hypocrites and fakers, you brood of snakes and vipers! If you will not thoroughly improve your life, you will bring all the more cursing and eternal damnation over you! Now at least you know what you ought to do here.

[15] If you will not comply with my demand, which is justified before God and all men, I will begin to chastise you with the power that has been given to me by God, in a manner that even all devils would flee! Do you understand me?"

[16] **The Pharisees who were innerly thoroughly furious, said:** "O yes, friend, that certainly, and we will also comply here with your wish according to our capability, but how the whole temple will react later on for the injustice that has been done to us here, this we do not know. For we will bring everything that has happened to us here before the great counsel, just like... – and just now something comes to our mind about this – the fact that John the penance preacher and now certainly also the famous Nazarene came from your institution, and the Nazarene comes from among you.

[17] But we are now prepared to do everything you have asked us, and we think that it is time now to go at work at once, for we still want to leave today. So let us go to our inn where our sick people are, then in a short period of time everything can be settled."

[18] **The chief Roklus said:** "Very well, this is how I want it. So let us go there."

## 58. ROKLUS HEALS THE SICK



AFTER these words, they all went to the inn on the big square.

[2] When they arrived in the hall where a considerable number of sick people were present and where also the chief robbers were already waiting for the 2 Pharisees in order to settle accounts with them, **Roklus** said first to the sick: “I am the chief of this place and I have received the miraculous power from God the Lord to help you all, as I have helped already many today of which you have heard, but tell me without any shame, what the main cause is of your physical afflictions.”

[3] When the boys heard this request, they said: “Lord, if we do not have to return to Jerusalem anymore and will be taken under your protection, we want to tell everything, but if we have to go back to Jerusalem, then the most little statement will mean certain death for us, because we were all threatened that this will most certainly happen to us.”

[4] **Roklus** said: “Well in that case none of you should worry, but only those who have threatened you. I will take care of you. Therefore speak without fear or shame.”

[5] Then the boys began to relate very openly what kind of shameful acts the temple servants had committed to them and are still committing with many other boys, and that also many have already died and that many will still follow.

[6] Again **Roklus** said: “So. So we can hear again some commendable things about the temple of Jehovah and His servants. But it is all right now dear and poor children. You will be helped. And now, girls and women, it is your turn to speak.”

[7] Also they asked for protection first, because they also, just like the boys, were threatened.

[8] **Roklus** said: “What I have promised to the boys is also valid for you, and therefore you can also speak freely and openly.”

[9] Then they began to speak, during which even the chief robbers’ hair stood on end, especially when a few girls and women

uncovered themselves to show the horrible mutilations to their body that were the result of the unlimited lewdness of the temple servants.

[10] When **Roklus** had convinced himself of everything in the presence of witnesses, he was extremely touched and he looked at the 2 Pharisees, and also at their servants who faithfully served them and who were also present, and said: “No, this has never happened since the beginning of the world. While this kind of behavior and way of acting is happening in the temple, you tell me that I have blasphemed the temple because I have – as this is its condition now – called it with the fullest right a robbers’ den and a murderous pit? O you miserable ones. What kind of devil has actually put you into the world and appointed and consecrated you as priests of Jehovah? But just wait. I already can assure you now that even the emperor will soon be fully informed about this. What he will do then, you will maybe experience very soon. As for myself, I will only talk to you very little.”

[11] Then **Roklus** turned to the sick and said: “In the name of Jehovah who has now in this time come to us personally in the name of Jesus of Nazareth but who is hated and persecuted by the evil and blind Pharisees because He witnesses against them, and who has also given me the power to heal only by my faith and will all those who are sick, I hold my hands over you and say: be healed completely.”

[12] After this invocation they all were healed at one stroke, so much so that at their bodies not even the smallest mutilation scar could be discovered anymore, and **all** who looked at them, even the chief robbers not excluded, said aloud and openly: ‘This can only be done by the power of God, and not by man. Therefore, glory, praise and honor be only to Him, and the greatest thanks because He has revealed in our presence the acts of the temple servants in Jerusalem and we all know now what we should think about them.’

[13] Also those who were healed gave thanks with tears in their eyes and turned away their faces from the embittered Pharisees.

[14] **Then Roklus said to the 2 Pharisees:** “Now this has now been done in the name of the Lord, and so let us continue with another matter.”

[15] **Since the 2 Pharisees knew quite well what Roklus wanted further, they said to the chief Roklus:** “Determine now the amount that you need to take care of these altogether 20 people, then we will pay this to you here. But concerning the street taxes, you are a lord yourself and can negotiate yourself with the men who are present here. As for us, we will give up forever all the rest, for also we realize now our great injustice and we will strive as much as possible to make up for it.

[16] When we come home we will first of all strive to dissociate ourselves from the temple, for we have clearly seen God’s power in action, and we also have heard from you, wise man who are truly filled with Jehovah’s Spirit, the very deserved sharp admonitions, and the light of faith is awakened, and so from now on we will use the rest of our lives differently than it has been the case until now. May God the Lord forgive our many sins for which we cannot make up anymore. And be so kind now to determine the amount for the care of these people, then we will give it to you immediately.”

[17] **Roklus said:** “You have 800 pound of gold with you and also another 2,000 pound of silver. For your trip home you hardly will need one-hundredth part of your silver. So let the 800 pound of gold and another 1,000 pound of silver here to take care of these, let us say, 21 people, so that with this you still can make up a little for your crime before God to these people. But if you want to do more, then this will be to your advantage in the eyes of God.”

[18] **The 2 said:** “With a 100 pound we surely can go home, and out of the 1,000 pound of silver we also will leave here the 900 pound, and if ever these miraculously healed people would need in time more than that, then we will let it be brought here to them from Jerusalem.”

[19] **Roklus said:** “That will not be necessary, and you will have to compensate for many things at home. The amount that you have



left here is more than sufficient for these people, because I also will see to it that they also very well will be able to earn their bread by the zeal of their hands, for it is more useful that everyone should provide for his own livelihood than to be a burden to his fellowmen by living in wealth and laziness.”

[20] Also those who were healed did fully agree on that, and the 2 went with Roklus to a side-room where they had kept their gold and silver, and they gave the aforementioned amount to him. They only kept the 100 pound for themselves.

[21] Then they entered again into the hall and they asked for forgiveness to those who were healed, and also to Roklus.

[22] On this, Roklus said: “To forgive his enemies, even when they do not want to realize and make up for their injustice, is pleasing to God, and so we are, according to God’s will, all the more obliged to do this for those enemies who remorsefully want to recognize the injustice that they have done and want to take up the firm will to make up for it as much as possible. That is why everything has been forgiven to you two by us, but look also around you in other places and make up for every injustice that you have caused to no matter who, then God the Lord will also show mercy to you when you will no more be able to make up for your great sins that you have committed to the people, because they are no more among the living on this side.”

[23] The 2 promised to do all that is possible. Then they took their belongings and went with their servants directly on the way back.

## 59. ROKLUS AND THE ROBBERS



WHEN Roklus admonished the still present chief robbers and told them what they should do now if they wanted to escape God's wrath. These were immediately willing to do everything that he as chief of this place would want from them, but he should not ask something that is impossible from them.

[2] **On this, Roklus said:** "Already for a long time you have illegally collected taxes on the roads that lead to this place, and especially during the last 6 months you have acquired a big loot, and thereby you have also rarely spared the poor. Most of them are still here. Go to them all, the rich and the poor, and give back the taxes that were taken away from them, and in future times do not desire anymore any taxes from anyone, then also your sins will be forgiven."

[3] **One of them said:** "Chief of this place, this we shall do, as you have commanded us now, but we are for already more than 30 years guilty of this malicious activity and with this we have already acquired already many treasures which with the best of will we cannot give back anymore to the lawful owners, because we do not know where they live or whether they are still alive. How can we make this right?"

[4] **Roklus said:** "You mainly have taken this away from the rich who live in countries that are far away from here and who are overloaded with earthly goods at home anyway. Manage these treasures of former times carefully and consider them as a possession of the poor who oftentimes come to this place to seek for help. Support them according to their need, then the Lord of Heaven and Earth will remit your debts.

[5] Build inns for the poor who otherwise have to stay all too often for weeks under the open sky, then you will bring about something good and with the help of the unrighteous mammon you will gather friends in Heaven. If you have understood all this now, then you can go and put your hands to work."

[6] **After Roklus had said that, they all thanked him for this. The**

chief robbers went away and brought what was desired already on the same day, and by the right mediation it was given back to the owners.

[7] When the chief robbers had left the hall to execute the work, **Roklus** turned to the innkeeper, whom he always knew as an honest and righteous man, and said: “From now on, those who are healed will be under your care. Look after it that they also will receive work in accordance with their strength. And you should manage the gold and silver that has been handed over for them in a good and righteous manner, and whatever is your due, you will receive from the interest. In time we surely will take a good arrangement for that. In this manner, also a good education can be given to the boys.

[8] Do this as an honest Jew in the manner of the Samaritans, out of love for our one, only true God and also out of love for the people, then you will receive a great gift of grace from God’s love. And what you are doing, do it with all kindness, for a kind benefactor multiplies his good deeds by 2 and will for his deed receive from God already here a tenfold reward and on the other side most certainly a hundredfold. Since I have settled this very important matter now in the name of the Lord according to His will and it has now already become the middle of the day, I will go now with my brothers to the inn that you know well, for the great Lord and Master is waiting for us there. Whoever needs help should go there.”

[9] **Then the innkeeper asked:** “Friend, is that perhaps the great prophet from Galilee, about whom you just now have spoken to the Pharisees, while you laid on hands upon the sick and in whose name you also have healed the sick?”

[10] **Roklus said:** “Yes friend, that is Him. But mark well: He is not a prophet but He is what I have said of Him, namely the Lord Himself, and you and all those who have been healed can believe me.”

[11] **The innkeeper said:** “O friend, also I would gladly want to see and hear Him, because from the many different kinds of

strangers, Jews and gentiles who were passing through here I have heard great things. All the gentiles think that He is a God. Only the Jews say that He is a great prophet. O friend, Him I would like to see and hear, as I have already said, if I would be allowed.”

[12] **Roklus said:** “Not only you, but everyone is allowed to go to Him, and for those who are healed it is more than a duty to bring Him their thanks for the healing, for not I but only He has healed them by the almightiness of His holy will. But just wait for a couple of hours, after that time you all may come.”

[13] **Then also those who were healed said:** “O friend of Him, who in that case is the supreme One, how can we sinners go to Him and see His holy face? We will eternally not be worthy for such mercy.”

[14] **Being completely moved by the humility of those who were healed, Roklus said:** “If He would not have forgiven your sins of which the temple servants have the greatest part of guilt, then He also would not have healed you. But since He has healed you, and thus also certainly has forgiven your sins, you should feel all the more obliged to go in all love at the given time to Him and to bring your thanks to Him only.”

[15] **After these words of Roklus, they all took courage and promised to come and to do what he had advised to them.**

[16] **Then Roklus entrusted once more the care for the healed ones to the innkeeper, left the hall with his brothers and came quickly back to Me.**

## 60. THE FOOD MIRACLE OF THE LORD



**E** still were all sitting together at our table, and when Roklus with his brothers found us like that, he was very glad. But he thought that I had spoken many words of salvation and life during the time that he was with the Pharisees.

[2] **I said:** “Dear friend and even brother, do not be afraid about that, for I only have related to My disciples how and what you have discussed, completely according to My will, with the

Pharisees, with the sick, with the chiefs and finally with the innkeeper and again with the sick. You really were a reliable working tool for Me against My enemies, and because you were loyal to Me in what is small, I will also set you over greater things.

[3] But come now and sit again with your brothers at My side, for the midday meal will be served immediately – a meal that I have ordered Myself out of My inexhaustible storeroom, and so also the wine from My cellar. Because you and your brothers have become for Me, the Lord, very competent workers for My fields and vineyards, so you should be served by Me in the best way on this day, in this time.”

[4] At these words our **innkeeper** came into the dining hall and said somehow embarrassed to Me: “Lord and Master, when I helpfully asked You before what kind of midday meal I had to prepare for You, You mercifully said that I did not have to worry about that this afternoon, for this time You would prepare a midday meal Yourself. However, we have waited for You for more than 1 hour in the kitchen in vain and have done nothing for this table. But now it should be time to put the food on the table and nothing has been prepared yet. What should I do now?”

[5] I said: “O friend, how useless are your worries. Do you think that I, just as you men, need a full storeroom, a kitchen and a cellar that is richly provided with full wine pitchers? Look, now I am among My friends, who have well recognized Me and who also have done a good work in My name. And by the power of My word and their faith in Me they have done great signs. Therefore I want now also to perform a deed of wonder for them. In the kitchen there is indeed nothing that is ready for us, but just look now at the tables.”

[6] When I had said that, all the plates that still remained there since the morning meal were full of the best food, consisting of fishes of the most noble kind, well-prepared meat of calf and lamb, all kinds of sweet fruits and very good bread. And so also all carafes were filled to the brim with the best of wine that strengthens the heart and revives the inward parts.

[7] **When the innkeeper saw that, he beat his hands on his chest and said:** “O Lord and Master. Whoever sees that and would still not believe that in You resides God’s Spirit and His might, power and authority in all its fullness, must be struck in his soul and mind with a thousandfold blindness.

[8] It is true that everything is a wonder, arising from Your might and wisdom, and Heaven and this Earth are full of Your works, however the fact that these are wonders is not catching our attention so much because already since our birth we are used to a repeated originating, existing and then its decay, but this sudden coming into existence of such food that otherwise can only be prepared by human hands, and also of the wine, coming completely from nothing, is something sky-high different.

[9] For if a tree grows up gradually out of a grain of seed, becomes big and strong and starts to bear fruits, then all kinds of means can be seen as a cause that is the result of those means. But what are the means here? There is no tree here at which these different fruits were grown and were ripened by the light and the warmth of the sun. On which field was this grain reaped to make this delicious bread? In which water were these fishes caught, where were the lambs and the calf slaughtered, and at which fire were they prepared so well, and in which vineyard was this wine grown?

[10] Everything came suddenly into existence, only by the endless power of Your will. And this is now exactly what brings me to utter amazement, more precisely because You, who are unmistakably the initial Creator of all things in Heaven and on Earth, have made, according to my experience, everything to exist only progressively and in an unchangeable order by which one thing comes from the other, but here it was one moment, and that which was nothing before became suddenly that which fills now the dining tables, and this before our amazed eyes and hearts. O Lord and Master in Your Spirit already since eternity, would it then also not be possible for You to call a whole world to a perfect existence, and to let also all the other things exist at the same

moment by which men would be spared all the work and effort and a lot of worries?”

[11] **I** said: “O yes, friend, that I certainly could do if it would be useful for men to fall back into complete laziness and thus also to soon sink into all matter and its judgment. But since I want that man, in this worldly life for the testing of the free will, would acquire through all kinds of activities, more and more experience, and resulting from that, the knowledge, and would know God and himself, then the world itself and everything that is in and on it must come into existence and must exist as it came into existence and as it exists.


[12] Look, this is very briefly the reason why I let everything on the material worlds to exist as well as to decay progressively, for the material worlds with everything that is in, on and above them, are not created to exist eternally, but only the souls of men who come from the judgment of matter and who make themselves strong in man for the imperishable, eternal life, and in this manner they also become stronger in My Spirit in all love for Me.

[13] But if I make here among My spiritual now almost perfected disciples and friends a little exception of My initial eternal order, then through that not one soul will be brought to a destructive laziness and lasting inactivity, and by this I have shown to you all that with God everything is possible.

[14] But come and sit now also with us and eat and drink. After eating we still will find some time to have a good discussion about this and that.”

[15] Then the innkeeper went to sit at our table, ate and drank well with us, and could not find the words to commend and praise the good quality of the food, and also all the others did the same.

## 61. THE WIFE OF THE INNKEEPER

UT soon his wife came into the dining hall to ask her husband – who according to her stayed away too long – what kind of midday meal I had ordered and if I Myself would maybe help to prepare it in the kitchen in one or the other miraculous way.

[2] But when she immediately noticed that we all were sitting at the tables that were richly provided with food and drink while we were eating and drinking, she folded her hands above her head out of amazement and said (**the woman**): “But for Moses’ will, whose day we are honoring today, what is that!? From where came the food and that wine!?”

[3] **The innkeeper said**: “Do not ask useless questions. For even if we would tell you, you would not understand it anyway. Later you surely will hear from where the food came. But see to it now in the kitchen that all the other guests in the other dining rooms are well served.”

[4] Then the woman went immediately to the kitchen again and did her duty. But she still kept on thinking from where the food had come. For this reason she also questioned the staff of the house thoroughly to know by whom, how and when and from where the food was brought. But when all of them assured her in full truth that they did not know, the woman, out of curiosity, could not stand it anymore and came to us again to ask one of My disciples what actually happened with the food.

[5] Then **an Essene said to the woman**: “If you would not be too blind in your mind, you already would have noticed what kind of wonders happened, here and also outside of the inn, only by the will of the eternal great Lord and Master, and that is how this food existed. They truly were brought here out of the highest Heaven. But come here and taste everything, and then say as a good mistress of the kitchen how you like the taste of this heavenly food.”

[6] Being a bit shy, the woman went to the Essene and tasted the



food, the bread and the wine and admitted that she never had tasted anything in her whole life that had such an extremely good taste. Now she herself believed that this food could not have been prepared in an earthly kitchen.

[7] But **the Essene** pointed with his hand to Me and said: “Look, there is sitting the eternal great Master of food, who has now prepared this delicious midday meal in a miraculous way in one single moment. And not in a human way, but He created it as purely as He eternally creates the proper food for all creatures on the whole Earth. And now you know enough for the moment. Believe, so that you will be blessed. Great salvation has come over this house, as well as over this whole place, and we never can glorify and praise God enough for that. And now woman, you can do your work again, but of what you now have heard here you must not say anything to other people, for this is how the Lord and Master wants it now.”

[8] Then the woman went to Me and thanked Me for what she had eaten, after which she went back to the kitchen again.

[9] And I said to them all: “Although since the beginning no woman is called to prophesy as a prophetess for a people, but if the heart of a woman is pious, and she keeps the commandments and educates her children wisely in the true respect for God and in love, then she is also like a prophet, and God’s Spirit will also reside in her heart.

[10] That is why, when in future times you will proclaim My word, you should not exclude the women, as this has been often the case until now, but you should not withhold anything to her of what has been revealed to you about the Kingdom of God, because what the women will teach the children as mothers and main educators is more lasting and more valuable than the education of all the universities in the world.

[11] When a woman is wise, then also her children will become wise, but if a woman is stupid and uneducated, then it will also be difficult to make prophets of her children. Here it will be like the proverb which says that an apple does not fall far from the tree.

[12] It is very right for a woman to be a good, zealous housekeeper and who also raises and trains her children, but it is still better when she – herself being filled with the Spirit of truth out of God – will also fill the heart of her children with the same Spirit. Then to such children My gospel can easily and effectively be preached. Observe this also well in future times.”

[13] **Roklus**, the other Essenes and the innkeeper thanked Me for this lesson, and **Roklus** said in particular: “Yes, Lord and Master, it has been with us, and namely with the Jews near Jerusalem, always the big mistake to spend much too little attention to the true development of the heart and mind of women, and this is mainly the cause of the complete darkening and decline of the people in the pure faith in one God. So from now on we will not withhold what is – as with men – necessary for their spiritual development.”

[14] **I** said: “Do that, then it will soon be light among the people. But whenever later this advice of Mine will not be followed, and the women will become again worldly and proud, then the ancient darkness will come up again among the people, and the faith will extinguish and love will turn cold, and then there will be again distress among the people as never before. Because now, by Me, the clearest light has risen for all the people. When the moon is darkened, then indeed the night of the Earth will also be greater by that, but in the end it is still much more bearable than if in the middle of a clear day the sun would be completely darkened. Think deeply by yourselves about this image.”

[15] **My disciples** said: “Lord and Master, this image is not clear to us. What represents the moon, and what is the sun? How can we explain this?”

[16] **I** said: “How long will I still have to live among you before you will entirely come to understanding? The time since Adam was, what concerns the spiritual development of men by means of the many prophets by way of the revelations, like the light of the moon. The moon changes its light. It cannot be seen for a certain time and then it increases again until it becomes full. This is how it was with the knowledge of God until this time. By the word

and by the signs of the prophets, this knowledge increased with the different nations to a complete light. These prophets were thus always as the full light of the moon, which also has no light of itself but borrows it from the sun, just like all prophets at all times have also borrowed the light only from God, from the sun of the angels and spirits, by which they enlightened the people.

[17] Apart from and after the prophets, also other teachers appeared, made all kinds of additions and statements, and so they darkened the original teaching more and more, in such a way that afterwards it did not take long until nothing was left of it. Then, in their night, the people had to help themselves with the poor light of the stars until a new prophet was awakened among them. The spiritual night that became dark in this way, did certainly not work depressively on the mind of the people, since their believe in one God – just as the weak light of the many stars – could never completely extinguish.

[18] But now in Me the sun of the Heavens has risen for the sake of the people. This one did not borrow, but has its own supremely mighty light that does not increase or decrease. And whoever has recognized Me, will not know Me one time more and then again less. But it is very well possible that this bright light in man would completely extinguish by his worldly attitude and by his pride, and then he will be by comparison in the same position as the Earth if the sun – which very much enlightens everything brightly and warms it up – would suddenly completely extinguish in the sky. Then the weak light of the stars will not be able to give any comfort to the people, for without the sun everything on the Earth has to harden and die because of the cold.

[19] When from now on, the faith in Me as My light of life in man will extinguish, then together with that, also the love as the warmth of life will entirely cool off, and the consequence will then be such distress among men that they will feel much unhappier than a trampled down worm that turns and twists itself in the dust. And many will cry aloud: ‘How are the animals happy compared to us men. They live and do not know death, but we have to live to

always have death and its horror before our eyes.’

[20] Look, that is the great distress among the people, when the light and the love will leave them. Thus, strive that the people will stay in the light, then they also will stay in the love, and they will not see death before them, neither feel it nor taste it. Did you all well understand this now?”

[21] **They all said:** “Yes, Lord and Master, but it is sad that this is possible.”

[22] **I said:** “Most certainly, but I cannot take away the free will of man, because otherwise he would not be a human. But let us not talk about this anymore now. Let us still eat and drink and strengthen our limbs, after that we will work again.”

[23] Then we ate and drank very cheerfully, and still many remarks were made about the good taste of the food, the bread and the wine.

## 62. THE GREATEST MIRACLE OF THE LORD: HIS WORD



**AFTER** we finished the meal and rose from the table, the innkeeper asked a disciple if I ever had performed such a miracle before.

[2] **The disciple said:** “In the same manner, often thousands of people were suddenly nourished in the open air. Also, the Lord has several times, when we had no wine but only water – and not of the purest kind – changed it into the best of wine by His will before us and many others. In like manner He also, by His word and by His teaching, made our old, spoiled and troubled water of faith alive, as the best of wine. Truly, the Lord has done in hardly 2 ½ years extremely many great miracles – so many that they hardly can be counted anymore or be described in books. However, the greatest miracle that remains for eternity is His Word. Whoever will conform himself to it, will have eternal life in him.

[3] The signs that the Lord is doing now, are however only a

witness to us for the fact that He is the Lord. In the future however, it will no longer be the signs that were done by Him that will witness for His godly glory, but His teaching in the heart of the people who will live and act accordingly, because this will bring about the most blissful sign of the true and clear life that is aware of itself, and that is more than if the Lord would perform now in our presence ever so great signs of wonder, about which we and our successors will certainly be able to tell the later descendants, but which they only will believe half from us or probably often totally not believe at all. And so the signs that are done now have only little influence to increase the faith of later generations, but the teaching that is delivered to them will do that, which is in itself the most clear and most undoubted truth.

[4] Friend, the fact that we are here is certain, true and for sure, and no one of us is doubting the fact that the Lord has done now great signs before our eyes, but in about 100 years, all this will belong to the kingdom of worldly history, and this – just like all the other things which belong to that kingdom – will mostly be doubted and will not be believed by many.

[5] But the easy truth, that 2 times 2 makes 4, will unshakably stand until the end of all times<sup>18</sup>, and so also the teaching from the godly mouth of the Lord according to which every human being should know God, believe in Him only and love Him above all and his fellowman as himself. That is a truth of life that can never be disputed, because without that truth, firstly no common society of people could exist which only here on Earth is timely and material of nature, and secondly because without that truth and the practice of it, no soul could receive the eternal life from God. For the love is the eternal spirit of life and thus life itself, in it and for it.

[6] Then when men will be devoid of any love among each other and regarding God, then out of that will also follow the mathematic truth that they will also be devoid of the inner and actually only true life of the soul. Therefore, in the future, be

---

<sup>18</sup> 'times' was added.

only concerned about the teaching that the Lord has revealed to us, and its very lightening spirit of truth, and act accordingly to have eternal life, for signs can give neither you nor anyone else eternal life.

[7] The fact that the Lord is in Himself eternally almighty and possesses the highest wisdom is not only shown to us by the signs of wonder that were done now, but this is also witnessed at all times and for the eyes of all people by the great creation which continuously calls out aloud to all thinking men: ‘Behind these numberless many and wise, great works there must be hidden an extremely wise and almighty, eternal Foreman.’ But although man will hear His call and will begin to search the Foreman in one way or another – and he will do well by that – he will still feel by that his own powerlessness and weakness, which he cannot change into a godly power.

[8] But if you will live now and act according to the teaching of the Lord that has been revealed to us, your powerlessness and weakness will be changed in you by the power of the godly love into a might and power of your own, and that will certainly be more blissful for you than when you would continue to be a witness of still many more thousands of signs but would still remain in your old powerlessness and weakness. Look, this is my well-founded opinion.”

[9] **I said to the disciple who had spoken like that: “Nathaniel, to you I do not have to say anymore: ‘How long will I still have to suffer you before you come to understand My Kingdom’, because you have already received the right understanding, and therefore I say to your words now: ‘amen’, and confirm everything that you have said as a full, pure truth, for this is how it is and how it will remain forever.**

**[10] Whoever will seek Me in My works and signs, will have a very heavy and difficult task, and he will easily weaken under its great load and burden, but whoever will seek Me in and through love, will soon and easily find Me in himself as the power of all life. And when he has found Me, he has found everything,**

namely the eternal life and its power, might and wisdom. This is what you all should remember well and also proclaim to the other people.

[11] But let us go outside now and look a little around us to see what is happening here and there.”

### 63. THE LORD AND THE SUPERSTITIOUS INNKEEPER



AFTER that, we left the dining hall, and escorted by the innkeeper, we went outside. It was really a nice day because the heat of the day was strongly reduced by a northeastern wind. From our inn we walked through the whole place that was quite big, and came then at the large inn in which Roklus had healed the 21 sick people in My name.

[2] The innkeeper saw us and hurried outside to us with his family and those who were healed to greet us very heartily. Immediately he asked for Me, and Roklus pointed to Me. Then they all came standing around Me to thank Me for the great kindness that I have shown them, and the innkeeper himself could not stop glorifying and praising Me.

[3] But I said to him and all the others: “Stand up now from the ground, for it is sufficient when you truly glorify and praise Me in your heart. And whatever the heart decides and does, all the other parts of the body take and have part in it.”

[4] Then they all stood up and asked Me that My almighty mercy should never leave them.

[5] And I said to them: “Then keep Me continuously alive in your heart by the love for God and your fellowmen, then also My mercy will stay continuously with you. But if ever your love, that I mentioned, should become weak or even lukewarm or cold in your heart, then also My love and the resulting mercy will become weak, lukewarm or cold.

[6] Beware of gluttony and reveling, for by that the love for God will diminish and the love for the world and self-love will be nourished and strengthened, and with that the judgment of matter

and its death. Beware also of sexual impurity and all harlotry, for the sexually impure, the harlots and adulterers will not enter into My Kingdom of life.

[7] To you, who are now healed of your physical afflictions, I say that from now on you should not let yourselves be tempted by any sin, for then My mercy will again be taken away from you and then you will fall back into even greater afflictions.

[8] But beware also of laziness and idleness, for this is the root of all vices and afflictions of men.

[9] You have heard this now from My mouth, observe it also and live and act accordingly, then My mercy will not leave you. Amen.”

[10] After I had said that, all thanked Me again for that.

[11] Then **the innkeeper** said to Me: “O eternal great Lord and Master, would You also not like to come into My house, so that it will be blessed by the steps of Your blessed feet?”

[12] **I** said: “Listen, you surely have a good opinion about My feet, however My feet will not leave you any blessing for your house. But if you and your family will live and act according to My will, then this will be a true, permanent blessing for your whole house. Such things were believed and are still believed by those who are still imprisoned by all kinds of dark superstition, which is in itself dead and has no power of life. What use can certain signs or relics, certain stones, numbers and the new moon and constellation have for men? Those are not only useless but can moreover harm the soul, and thus also the body. And so, also the walking with the feet of My body cannot be of any use for this place that I am entering now, nor be useful to a house, but what is useful to you all is that I have come to you and have given you My will and have shown you the ways that you should walk to come to eternal life.

[13] Although in stones, metals, herbs, and in the roots and the fruits thereof, there is also a healthy power residing for a lot of physical diseases, but they should be known well, and then be capable to be used for certain diseases in a wise way. But he who is using such things as a magic means, sins against sound



reasoning and against God's wise order.

[14] Look, My indeed dear and kind innkeeper. I know you and know very well that you are an honest and correct man, but still, I also have something against you.

[15] You keep certain stones and pieces of wood in your house and you believe that by that no enemy will come into your house. So you also have all kinds of things in your stable – buried under the doorstep – like some iron, sulfur, eggshells and a certain kind of wood of which the magicians are making their magic sticks, and that would – as you believe – help against the sorcery of witches and keep the animals healthy. And also your children, your wife, all your servants and maids must carry certain little packages with them to be protected against every affliction, and you yourself are always carrying something similar with you for the same reason.

[16] And some time ago there were a couple of Arabs with you who behaved very mysteriously and told you that each one of them was about 3,000 year old, for they had found the true little snake herb and eaten it, by which they became immortal. In order to give their cleverly thought of lie a greater appearance of truth, they told you with their very lively fantasy a lot of wonderful fairy tales and fables which supposed to have happened during their already 3,000 years long life on Earth among men, animals and plants and stones, and all this you have accepted as a truth.

[17] So you also have bought for much money from the mentioned liars, all kinds of magic means, and you moreover have given them an amount of gold, so that they would give you that little snake herb. However, they only could bring it to you after 7 years, for it could be found far away from here on a mountain, more precisely only on a certain day, and even only on a certain hour of that day. And look, you believed all that firmly.

[18] However, I say to you now: lay off all such dark superstition, for it all is a deceit that is subtly thought of by the different priests among the also different nations on Earth, and does not have any truth, not even of the size of a little sun dust particle.

[19] Of these Arabs, who say that they are 3,000 years old, not

even one of them is 50 years old. I as the Creator of Heaven and Earth do not know anything about a little snake herb that can make someone immortal, and your little miracle packages are not even worth to be thrown into a cesspit.

[20] Thus, do not attach anymore importance to it, but only to everything I have told you through the mouth of Roklus, and live and act accordingly, then you soon will find in yourself a totally different little herb of immortality than what those untrustworthy Arabs have promised to bring you only after 7 years, which they will not even bring you in a 1,000 years, even if they and you were allowed to or could live that long<sup>19</sup> on this Earth.

[21] Look, this is what I had against you. If you will put all this aside, My blessing will enter your house entirely, but otherwise not – even if I would personally stay no matter how often in your house.”

[22] When the innkeeper heard this from Me, he thanked Me for this lesson and promised Me very explicitly that he would do everything I had advised him to do, for he was himself greatly amazed because he all too clearly could see that even the most secret things are not unknown to Me. Then he asked Me again if I would like to enter his house and take some bread and wine with him.

[23] And I said: “You can be completely sure that I accept your will as an accomplished act, but what you want to do now for Me, do it for the poor, then I will accept it as if you have done it for Me. But before evening, we still have to settle and to correct many things here. And so we should work as long as it is daytime. But if you want to be My guest tonight, then you can come to the inn where I have taken up residence.”

[24] The innkeeper thanked Me for this invitation. Then we continued our way around this place, and with a cheerful mood the innkeeper went with his family into his house and spoke with his family about everything that he had heard from My mouth.

---

<sup>19</sup> ‘that long’ was added.

## 64. THE INN OF THE ESSENES FOR THE POOR



E soon came to another inn where there was a large number of poor people who were encamping for already a couple of hours before the inn, because no space was made for them in the inn, although this inn was especially meant for the poor.

[2] Now **I** asked Roklus: “Why is only this inn compulsory for the poor? Could also not the other inns be part of this obligation?”

[3] **Roklus said:** “Lord and Master, I do not have to explain to You the reason of this bad situation, which displeases me already for a long time, since You know all too well even the most secret things and circumstances, but I ask You for advice, how this could be handled effectively.”

[4] **I said:** “Oh, but this can be arranged in the most easy way. You can say now, as chief of this place, by means of one of your brothers to all the local innkeepers: ‘The Lord commanded that every inn must keep in the house a place ready at all times to take up at least 10 poor people. The inn however that wants to do more out of good will, can count on his reward for this.’ And in a little hour you will not see any poor person encamping in the open air.

[5] Why must only this innkeeper receive a subsidy from you for the accommodation of the poor while he is lodging 10 and also now and then 100, but reports to you instead of 10 always twice as much and let himself be paid too much by you, and moreover he also let those poor who really are accommodated, suffer want and hunger? Thus, against this evil, serious action must be taken.”

[6] After these words of Mine, Roklus sent immediately 4 of his brothers to all the inns of this place, with exception of the one where we were residing. And it did not even take half an hour before all the inns sent servants, who explained to the poor why they had come, and the poor stood up immediately from the hard ground and let them gratefully be escorted to the inns by the servants.

[7] But the innkeeper of the inn for the poor, who noticed that the

poor were taken away by the servants of the other inns – who were known to him – became displeased because of that and wanted to prevent it.

[8] **So he stepped rudely to Roklus and said (the innkeeper):** “Chief, I have a contract with you according to which only I should take care of the poor! Why are they taken away now from me!?”

[9] **Roklus said:** “Listen, does that mean taking care of them when the many poor who have all kinds of afflictions are treated like the Greeks are treating their pigs? To let them encamp and pine away here on an open square without beds and without food and drink while in the considerable spacious house there are empty rooms that are reserved in case rich guests will come? You already have let yourself be paid by us for the care of a lot of poor people and you have from the many that you mentioned on your account hardly taken care for half of them, always only in a bad manner. Therefore, from this hour on, that contract will be changed, and the subsidy will finally be divided between all of them. Did you understand this now?”

[10] **The innkeeper set up a furious face and said:** “Chief, which gossip mouth has slandered me so awfully before you?”

[11] **Roklus said:** “No gossip mouth, but the mouth of a most truthful One, for whose all-seeing eyes also our most secret thoughts, wishes and desires are not hidden, and who is a Lord, great and exalted above everything in Heaven and on Earth, and who maintains everything, guides and rules – a Lord of all life and existence – and He has instructed me to punish you for that. For you, there is now nothing else left except to feel remorse about your many sins, to improve yourself completely, and for as far as possible to make up for all the injustice, otherwise you can expect a more severe chastisement from the Lord God.

[12] That you have cheated us and the poor people, could be seen just now, for instead that you at least would accommodate those who are in the worst of condition in the rooms that are prepared for the sick, you have let them all encamp on the hard ground. So improve yourself and do not ask anymore for the one who

could have possibly betrayed you.”

[13] When the innkeeper had received such a serious rebuke and warning from Roklus, he became scared. He began to seriously examine his conscience and then he promised Roklus to pay back everything that he illegally had kept for himself, and in the future he would no more ask for a subsidy for the accommodation of the poor.

[14] On this, **Roklus** said to him: “Do this, then God the Lord will also forgive your sins, and your soul will find mercy with Him. If you were a Greek or a Roman, thus a gentile who never heard of the one true God, and does not know His will, which has been revealed to the people by the mouth of the prophets, then you had an excuse for your actions, for he who does not know the law can also not keep it. But you are a Jew, and moreover, as far as I know, also a scribe. And therefore you are all the more punishable because you are highly exceeding the gentiles in cheating. But if you, as you say, want and will really seriously improve your life, then your sins will also be forgiven in the name of the Lord.”

[15] The innkeeper thanked for this, bowed before Roklus and went into his house.

[16] But we continued our way in this place, and **I** said to Roklus: “You have again settled this matter very well and we have completed a good work. That you did not make Me known to the scribe-innkeeper was also very good, for he is still not mature to know and to bear Me personally. But when I will have left this place tomorrow and the innkeeper will come to you to repay his illegal profit, you also can tell him that I was in your company and what kind of teaching and power I have given to you, of which you can convince him, then after that he still will be of good service to you.”


[17] Hearing this from Me, **Roklus** thanked Me for such a testimony and for such a comfort, which according to him he did not deserve in the least, and he said on that: “O Lord and Master. Do You really want to leave us tomorrow?”

[18] **I** said: “Physically, most certainly, but not with My Spirit, for

I still have much to do in other places, so that everything will be fulfilled that the prophets have prophesied about Me. However, without My personal presence you will be able to teach and act more unhindered in My name than when I personally am present. The reason for this is easy to understand.”

[19] Roklus saw the reason quickly, and while we were talking we came again at a place, more precisely along the way that led to Egypt, where we had again some work to do.

## 65. THE MIRACLES IN THE INN BEFORE THE GATE

 T was a place that was already outside the gate of the closed village, which was of course surrounded on all sides by a strong wall. And outside of the wall and its gates were also houses and inns, in which the arriving travelers accommodated most of the time their pack animals, and were also often looking for lodging. Along the first mentioned road there was also a similar inn at a distance of well over 700 paces outside of the gate, with a large number of guests, among whom many Egyptians, Greeks, Romans and also a few Jews who were doing all kinds of business with the gentiles.

[2] In front of the inn was a large square that was densely grown with grass. On this square, there were a lot of coffins with dead children, and their fathers and mothers waited in the inn to receive from the Essenes the acquired permission to bring their dead, lying in the well-closed coffins, to the stronghold. Although the parents had asked several times for this permission, they did not receive it because the already known resurrection chamber was overly full with such coffins anyway and because the Essenes could not and were not allowed to accept them anymore.

[3] But those who were waiting in the above-mentioned inn came from far away, hoping to bring their dead children back home after they had been awakened to life again, and they also could not have known that the Essenes are no more bringing dead children to life again. So it was for those parents all the more bitter when they

heard that they had made their long trip in vain.

[4] When we were looking at the coffins – 110 all together – the innkeeper, who knew the chief very well, saw us, and immediately he said to the mournful guests that the chief was walking with his brothers between the coffins and was looking at them, which was a good sign for those who were mourning, because if the chief himself would make such visit, it was for those who waited very hopeful that their request would be granted.

[5] With this very comforting expectation, all the guests stood up quickly and went outside where we were reading the inscriptions on the coffins, and they asked the chief with tears in their eyes not to let them return their long trip home with nothing achieved, for they did not know that in this ancient place of wonders no dead children should be awakened to life anymore.

[6] **Roklus said to them:** “But already since one year and longer, messengers were sent out from here in all directions to announce to the people that no dead would be awakened to life here again. Did you not hear anything about it?”

[7] **Those who were questioned said:** “No, mighty chief. Not once, not even from afar did we hear from anyone, for if we had heard it from someone, we certainly would have stayed home and not make such great expenses, but most of us arrived here only a few days ago and made only little expenses in the inn. Also a couple of hours ago we received back the taxes that were taken from us while we were on the way to this place, of which we are very glad, but if for this we have to return with nothing achieved, we rather would pay taxes that are 10 times as high. O mighty chief, hear our request for this one time. We gladly want to wait and pay every offering that is required, if only you would grant our request mercifully.”

[8] **Roklus said:** “Yes, my dear friends, you have somehow received wrong information over there, saying that here the children who are often laying for months completely dead in their coffin can be awakened to life again. This is now and then indeed possible with people who have just died, when they are apparently

dead, but children like the ones in these coffins, can only be awakened by a God.”

[9] **Now a Greek asked quickly:** “But which God do you mean? For we have a lot of gods. Which one of them is the most powerful? Tell us, then we want to pay offerings, and you pray to Him for us.”

[10] **Roklus said:** “Among your gods, there is eternally not one, since all your gods are only invented, and their images are only made by human hands. The only true and almighty God is only the One who the Jews are invoking. To Him only, everything is possible.”

[11] **The Greek said again:** “This was also said by the Jews who live with us and who are doing business, and that is why we also have willingly brought great offerings to the God of the Jews. They also were received by a Jewish priest with the intention that the offerings would be brought as soon as possible to Jerusalem where the only true God is always living in a very big and magnificent temple.

[12] But despite our considerable offerings, and despite the assurance of the Jewish priest that his only true God would certainly help us, our children remained dead, and now I think that also this time, not much can be achieved with the God of the Jews. But you will surely know this better here than the formerly mentioned Jewish priest who, honestly speaking, did not seem to have a great confidence in his God himself, because I saw that he did not keep the commandments that he presented to us in the least himself. What should we do in your opinion in order to be helped by the only true God of the Jews?”

[13] **Roklus said:** “Yes, you my dear friends, then you first will have to believe actively in your heart in this God, keep His commandments under all circumstances, then to love Him above all and your fellowmen as yourself. Whoever will not do that, will not be heard by God.

[14] I and my brother are doing that and we have therefore unmistakable proofs that our only true God always listens gladly to



our prayers, on condition that we will not ask Him for something foolish. So turn in full belief in your heart to our God as to a very best Father, and then promise Him also that you will leave your dead idols and will keep His commandments precisely, and then it will be apparent if our God will hear your prayers.”

[15] **They all, Egyptians, Romans and Greeks, promised it solemnly.**

[16] **But Roklus made one more condition and said:** “I have now understood from your solemn promise that you are all completely serious to return to the one, only true God of the Jews from whom your forefathers have turned away almost 1.700 years ago, and that is why I have in myself now already the full assurance that God will satisfy your wishes. But what will happen here you must keep for yourselves, and do not make us even more known than we already are, because what happens here today will not happen again later.

[17] However, all kind of sick people, blind, deaf, mute, lame, cripple, those who suffer from gout, lepers, the possessed ones, sick people who suffer from malicious fevers and those who are insane can find their salvation here. If you also want to fulfill this condition, then you can open the coffins and take out your dead who are already awakened to life again now, and give them food, first milk and only then fresh broth of meat with some bread, and towards the evening also some wine.

[18] But do you also believe now without any doubt that all your children in the coffins are already alive?”

[19] **They all said:** “Yes, you who are a mighty friend of the one, only true and almighty God, we believe without the least of doubt.”

[20] **Then Roklus said on My inner call:** “So it will also be done according to your faith in the name of Jesus Jehovah Zebaoth. And now open the coffins.”

[21] **On these words, all jumped towards their coffins and opened them, and their children, of whom some of them were already locked up in the coffins for more than 1 year, rose out of them,**

fresh and healthy.

[22] The happiness of the parents, who were for the greatest part wealthy people, could not be described, which is easy to understand, and there was almost no end in thanking, glorifying and praising. Soon after that, the children were taken care of in the manner that was advised to them before.

[23] Nota bene: now, after almost 2,000 years, someone could ask: ‘But how is it possible that such miracle could be kept totally silent like that, as well as a great number of other miracles?’

[24] The answer is briefly this: because I Myself have decreed it that way, so that in the future, only and solely the pure teaching would guide and lead the people and not the power of miracles that hinders the free will of man, as I have already shown many times. Here in this place, at the time of My short presence in Essaea, which was only known to a few, such great miracles did not cause such a great sensation, because this place was already all too well known as a place of miracles for a long time from far and wide. The failing of a miracle would undeniably have made a greater sensation than the complete success of it, which every person expected as sure as the night that follows the day and the day on the passing night. Besides, to all who found help here, it was from My time on<sup>20</sup> seriously commanded not to make the miracle known.

[25] But still, of My deeds and those of the Essenes, many things were written down, which were mostly kept in Egypt in the big libraries, but later – as known – it was destroyed by the blind Mohammedans. And so it happened that the people in this time know almost nothing anymore about the great miracles that happened during that time, to which however also the old whore of Babylon did very clearly contribute. How, that will simply be known by every thinking researcher.

[26] However, also in the East there are great annotations, and a few of them will be revealed at the right time. In those are still

---

<sup>20</sup> ‘from My time on’ was added afterwards.

many things that are not in the 4 Gospels that are known in the present time. And a chronological order cannot be found in them, neither in those 4, but that is not important, for the main thing is and always remains the pure teaching of life. Whoever will accept that and will believe in Me, will also be guided by the Spirit into all the rest.

[27] May that what has been said here casually, serve all those who still have any doubt about Me and My works of that time, as a comfort and reassurance, and as sufficient proof for the truth which has been said and shown in the little books<sup>21</sup> that are now already many.

[28] Let us go back now to our subject.

## 66. HOW THE HELPERS OF THE ESSENES CAN BE PUT INTO SERVICE



WHEN the described wonderwork was done and the parents were staying with their children in the inn, the innkeeper came. This wonderwork was very normal to him in this place, as well as to his staff of the house. He asked Roklus if and for how much he should charge them for this great miracle for the well being of the many poor who were increasing from day to day in this place. Then he would conscientiously give the money – as always – to the manager for the care of the poor.

[2] **Roklus** said, as I secretly put it into his heart: “This mercy was given by God to me for free, and therefore I also do not want any gift from anyone. But if someone wants to do something out of his free will for the poor – who are not lacking here with us – you may accept it and give it to the institution. But let the iron coffins be brought immediately to the stronghold, so that they would not be displayed too long here.”

[3] **The innkeeper** said: “But what if the strangers want to take the coffins back home again as souvenir?”

---

<sup>21</sup> With ‘little books’ is meant the Scriptures of the original manuscript of Lorber.

[4] **Roklus said:** “Then tell them that I commanded it that way. However, say to the one who wants to take back a coffin anyway, that his child will die on his way home. Then no one will refuse to leave the coffin here.”

[5] **When the innkeeper heard this from Roklus, he bowed before us and hurried to go inside the house and take care of everything that Roklus commanded him to do.**

[6] **Then we left this place immediately, withdrew to the little place and went to another gate. Outside there was a free inn that was built by the Essenes for already a long time. Apart from the stronghold, it was surely the biggest construction of that place, and many big gardens were also part of it, which formed a whole with the building and were surrounded by a high strong wall with watchtowers every 100 paces apart from each other. In this inn, which, viewed from Essaea, was located between the morning and noon<sup>22</sup>, there were, except from a big number of cripple people, also still a lot of foster children who were given to the parents as their supposed children who were awakened to life again, this according to the former, already known practice of the Essenes.**

[7] **When we arrived in that inn, Roklus said to Me:** “O Lord and Master, look, this is now still my greatest point of concern. Healing those many crippled and use them for one or the other service would be easy, especially now that You are present, but these many cripple were unanimous accomplices before, especially during the great ceremonies for the awakening of the dead, and they know also how the deceased children were awakened to life again. If we heal them now and would give them a job in some other place of the world, then it could easily happen that during an unattended moment one or the other would betray our old deceit, and then we could come into great embarrassment of which neither we nor anyone else would benefit.

[8] **But now I feel compassion for those people of both sexes who are now mostly crippled and sickly by the many efforts they had to**

---

<sup>22</sup> Between the east and the south.

perform, and I would like to help them by Your mercy. But when they will be healthy again, they certainly will want their old position back, which gave them great profit, because the many strangers often richly rewarded them for the awakenings. But this position does not exist anymore now and thus they became really an embarrassing problem. Only an advice from Your part can help us in this.

[9] With the foster children it is easy to take a good arrangement because they do not know the reason why they are there. Those who take care of them and their educators know it. However, they belong to us and they surely know about the situation now in this place. So we have nothing to fear from them, because I informed them about You, and although they are mostly gentiles, they obey You and Your teaching in everything. Only about the crippled and sickly people we are, as I said, concerned most of all.”

[10] **I said:** “The crippled and sickly people are only gentiles and still followers of their old gods. Bring them to the point of professing the one, true God, and show them the power of God’s Spirit in man, awaken in them the faith and the love according to My teaching and heal them afterwards, then you will have nothing more to fear from them. After that, they still will be very helpful to you. And since they belong to you anyway, they also should stay with you, because you want to change many things here, so that nothing will be left anymore of what is old and false. After that, you will need many laborers, and all those who are living within these walls will be very useful. Besides, you have such an abundance of earthly goods to easily maintain and feed 10,000 people for 1,000 years, and that is why you also will be able to maintain and feed for a short time everyone who lives within these walls. Do you also agree on that completely?”

[11] **Roklus said:** “O Lord and Master, eternal love, goodness and mercy. That was secretly also my plan for a long time, but precisely on that point my brothers did not want to share my opinion. But now that they have heard it clearly and understandably from Your mouth, they will, with Your mercy

and help, very easily be able to put also these things right. And now a load of 1,000 pounds has fallen off my shoulders. Would You Yourself, o Lord, like to see this inn and institution?" [12] **I** said: "Friend, for Me certainly not, since I know very precisely all the things that are inside, from the greatest to the smallest, but for the sake of yourselves and My disciples, I also want to enter your institution and walk through its most important parts."

## 67. WITH THE FOSTER CHILDREN OF THE ESSENES



**N**LY after that, we entered the inner rooms, which were in every respect beautiful from a worldly point of view. Thus we came also to the children who hurried friendly toward us to greet us according to the custom that was instructed to them by the educators, and I asked some of them if they liked it here.

[2] **And several boys answered:** "O very good Lord, everything is fine with us here, but now and then it happens that one or the other whom we love, is taken away from us, and then he never comes back anymore. And this makes us often very sad, because we cannot know from anyone what happened to him. Has he been killed or sold, or did something happen to him? In short, this gives us, older children who can already think, very often an anxious feeling in our heart, and then we are like tormented. But can You please tell us what happened to those children who were taken away from us forever."

[3] **I** said: "Dear little ones, do not be afraid. All children who were taken away from here are doing fine in earthly respect, for they were accommodated in an excellent way and are loved as children and are taken care of by those who adopted them. However, spiritually, they mostly are not doing so fine, because most of them were given to rich heathens.

[4] **The greatest happiness of men is however simply and solely that they already in their early years of childhood will know the**

one and only true God, and learn to love Him as the most true and best Father of all men. But the heathens do not know this Father because they are descendants of parents who also did not know Him. And look, such children who from among you have been given to the dark heathens, are in spiritual respect in bad condition, for amongst the heathens they cannot come to know and love above all their true Father in Heaven who is an eternal Spirit full of goodness, love, wisdom and endless power.

[5] But from now on, My really dear children, you should not be afraid anymore, for from this time on, no one from among you will be given away anymore, but you will all stay here and come to know and love above all the true Father of all men, and then as free and wise men among the other people you will be able to accomplish many good and also useful things. So be all cheerful and joyful and obedient to your teachers, then the Father in Heaven will take care of you, so that at the same time and eternally, you will become extremely happy in the Kingdom of the Father in Heaven. That this is how it will happen with you, your chief Roklus will tell you also himself. Are you, My dear children, satisfied with that now?"

[6] **One boy, who was very bright, said:** "O good Lord, with You we surely would be very satisfied, but what You have said now, the severe chief has not said, and as long as he keeps silent, we are still not safe. Tell him that he also should give us faithfully and truthfully such a comfort, only then we can be completely happy."

[7] **I said:** "He surely will tell you at the right time. However, I am a Lord who has much power, also over your chief, and what I say and will, he will do. You can be completely assured about that."

[8] **The boy said:** "Are You perhaps the emperor of Rome that You also have power over our lord?"

[9] **I said:** "Yes, my dear children, I am still a tremendously much greater Lord than the emperor of Rome, but you would not understand the greatness of My glory yet. Roklus himself will show you everything himself very clearly at the right time, and then you will understand how I am a real Lord over your chief and

also over the emperor of Rome, and only then you will really glorify and praise Me and feel a great joy because I Myself have visited you now.”

[10] Then also Roklus assured them friendly, that he would do everything very precisely what I had predicted to them before.

[11] Only after Roklus’ promise, the children were completely at ease and believed that it also would happen that way.

[12] Then I blessed the children and pressed them to My heart and fondled them. Then I wanted to leave but the children who began to feel love for Me and to trust Me, surrounded Me and they asked if I still would like to stay a little longer with them.

[13] And I said: “Yes, I cannot refuse anything to these who ask Me, and therefore I still want to stay half an hour with them.”

[14] When the children heard that from Me, they were delighted, and **the boy** asked Me in full confidence: “O lovely and very good, great Lord, You have told us just now something about the good spiritual Father in Heaven whom we should come to know and love above all. Yes, that we certainly will do if only we have seen Him once. But how can we come to know Him? Who will show Him to us? Do You perhaps know Him very well? If You know Him, please describe Him to us, then we will also immediately love Him above all, even if we still do not know Him.”

[15] I said: “Yes, My dear children, this is somehow a little difficult for this time, for you still do not have any notion about Him. But I still will try to tell you something about Him. So listen to Me very carefully.

[16] The Father in Heaven is the purest, most perfect and eternal more than living Spirit, who has never had a beginning and who will also never have an end. Since eternity and out of Himself He has created Heaven and Earth and everything that is on it by means of His almightiness.

[17] When someone on this Earth wants to make something, he therefore needs matter and all kinds of tools, but if the Father in Heaven creates something, He does not need any existing matter,



and also no tools to make something from its raw matter. His tool is His almighty will.

[18] So He also created men, in order that they would come to know Him and love Him above all, so that they would receive eternal life from Him.

[19] But in order that men would know how they should live among each other, the Father in Heaven has revealed His will to them by means of certain prophets. He who will live and act accordingly, will receive eternal life.

[20] Men who are very pious and who love the Father above all and live according to His commandments will receive already in this world to hear the voice of the Father and also to see His face. My dear children, be therefore very pious, then you also on this world will be able to enjoy this great happiness.”

[21] The children promised to do everything I had advised them to do if only they could hear and see the Father in Heaven only once, and they asked Me if I had already heard and seen the Father in Heaven many times and how He looked like.

[22] **I** looked to them very friendly and said: “My dear children, I can hear and see the Father always, and He looks exactly like Me, and His voice sounds also exactly like Mine. Thus, whoever sees and hears Me, hears and sees also the Father in Heaven. So look at Me very carefully, then you can say that you already have seen and heard the Father in Heaven.”

[23] Now **the children** looked at Me carefully and said after a while: “If the Father in Heaven looks exactly like You, He must be very good, and we already now love Him above all. If You as a supreme Lord on this Earth would also be as almighty as the Father in Heaven, then maybe there would be no difference at all between You and Him?”

[24] **I** said: “Yes certainly, then this would be so. And who knows if I also am not now and then a little almighty?”

[25] **The boy** said: “O dearest, greatest Lord on the world, would You then not like to show us something of Your little almightiness?”

[26] **I** said: “O yes, My dearest children, but then we should go outside into the big garden.”

[27] The children thought that this was a good idea and we went into the big garden that had very open spots where nothing was planted.

[28] When we were in the garden, **I** asked the children: “Listen, would you not like to have, on those many open spots where nothing is planted, all kinds of trees with sweet fruits?”

[29] **The children** said: “Yes, if this can be done, that would be very good. O we ask You for it, if You can do it.”

[30] **I** said: “Then go to them, and before you will be there, the trees that you want on all open spots will be full of fruits and ready for you.”

[31] Then the children hurried immediately to the open spots that were already planted with all kinds of fruit trees, about which the children had great joy, and they also picked up the fruits that were on the ground and tasted them, and because the fruits tasted so outstandingly, they also began to eat quite a lot of them.

[32] But on this occasion we left the garden, and because it was already close towards the evening, we went, unnoticed by the children, to our inn.

## 68. THE LORD LEAVES THE ESSENES



NCE we were there, **I** said to the innkeeper: “Now you can take care of an evening meal, for we have worked hard, and the one who works must also eat.”

[2] Then the innkeeper went immediately to order for an evening meal to be prepared.

[3] In the meantime **I** gave Roklus all kinds of instructions about all the things he should do to have the best results. And so **I** also gave him an advice to know how he should teach the children about the fact that in Me they have seen and spoken to the Father in Heaven.

[4] Also a few Essenes were sent now to the stronghold because of

the already known awakening of the dead children. When they soon came back, also the evening meal was ready, and so we went immediately to sit at the table and ate cheerfully.

[5] After the meal I sent the Essenes away with the instructions about what they still had to do that night. They thanked Me and went to do their work.

[6] When the Essenes – with the exception of Roklus – had left according to My will, we still talked with each other about a lot of things until almost midnight, and Roklus wrote in the meantime in his memorial book very briefly about everything that happened in this place on this certainly most memorable day from morning till evening. But close to midnight he also stood up from the table, thanked Me fervently for everything and asked Me if I would allow him to visit Me once more the next morning before My departure and to escort Me for a long distance on the way.

[7] But I said to him: “Friend, you may do what you like, and what you will do for Me out of true and active love, is always well done. However, tomorrow early in the morning you already will have important things to do and to settle, and that will be difficult to postpone and to deal with. Therefore, I will accept your will to visit Me once more tomorrow and escort Me for a distance as a performed deed.

[8] I Myself will be in the morning on My way to Jericho with My disciples to arrive there after the setting<sup>23</sup>. You think of course that such a long way cannot be covered in a natural way in 1 day. But I say to you that with Me all things are possible. Although tomorrow is a Sabbath on which a Jew may also not travel. But I am a Lord, also over the Sabbath, and I say to you that everyone may and can do good works also on a Sabbath. But herewith I do not abolish the Sabbath, but I abolish the old Sabbath laziness of the Jews, and so My disciples will be busy in My name on every Sabbath, because God is badly honored by the laziness on the Sabbath

[9] I am saying this to you, so that also in this respect you should

---

<sup>23</sup> After sunset.

make My will known to your brothers, because some of them still think that the laziness of the Sabbath is very important.

[10] So now you know everything that you need for the moment. But if at different occasions you will teach and work in My name, then do not worry about how and what you should speak and how you should start and end a work, for I Myself will always lay everything into the heart and into the mouth, I will greatly enlighten your mind and will strengthen your courage and will. With this assurance and also being fully comforted you can take now the necessary physical rest, so that you will be able to work tirelessly tomorrow.”

[11] After these words of Mine, Roklus greeted Me and My disciples once more very heartily and left the inn with tears of love in his eyes and went to the stronghold. Then we also went to sleep.

[12] Early in the morning we left our resting places and prepared ourselves for our departure.

[13] But the kind innkeeper came to Me and asked Me to still take a morning meal before leaving, because the way was long and boring, and no inn could be discovered during a full traveling day.

[14] I said: “Friend, we also will not need one, for I Myself am the inn of all inns. You have seen yesterday noon how we were definitely provided in an excellent way without your kitchen, and look, so I also can do it along that road that has no inn.

[15] Soon after our departure, poor people will come from the region near Jericho into this inn and they will seek help here. Serve them instead of us, then you will by that accomplish a work which is very pleasing to Me.”

[16] The innkeeper promised Me that he would do everything that I have said and advised to everyone, and he asked Me to always mercifully remember him.

[17] And I assured him to do so, and said: “Remain in Me, unshakably in spirit and heart through active observance of My teaching, then My mercy and love will remain strong and active in you. Amen.”

[18] Then we quickly went outside and left that place.

## THE LORD ON THE WAY TO JERICHO

### 69. THE LORD MEETS A GROUP OF POOR PILGRIMS



WHEN we were at a distance of 1 hour walking from Essaea, we met the earlier mentioned poor pilgrims who came from the region of Jericho, and they asked us for alms.

[2] And I said to the Jewish Greeks: “Give them of your abundance, for they are as poor in the world as I Myself who still possess no stone as My property to lay under My head. Foxes have their holes and the birds their nests, but these poor possess nothing except themselves and their scanty clothing. So give them something.”

[3] After these words of Mine, all Jewish Greeks and also the few disciples of John brought a considerable amount of money together and gave it gladly to the poor. With their hands lifted up they gave thanks to Me and to the givers, and asked us to forgive them for interrupting our trip, and since we were Jews, they also asked us anxiously and worriedly if they would reach Essaea before the rising<sup>24</sup>.

[4] I said: “Why are you afraid to profane the Sabbath by walking on the road? Neither Moses nor any other prophet has ever given a commandment not to travel on a Sabbath. The new temple precepts are not divine commandments and are also futile to God. But it is still early, and you will reach the place in 1 hour. And when you will arrive in the place, you should lodge in the first inn that is outside the gate of the little city. There you will be well received and be taken care of, for I already have announced your arrival there. But who I am, you surely will hear in Essaea. And so, you can continue your trip now.”

[5] The poor were certainly surprised when I told them all this, but nevertheless, they did not dare to ask how I could have known all

---

<sup>24</sup> Before sunrise.

this and continued their way.

[6] Along the way the disciples asked Me why these poor were actually traveling to Essaea, for it could not be seen that they had one or the other sickness, since sick people could never walk that easily.

[7] **I** said: “These men do not travel to Essaea to be healed, but being totally destitute they try to find work and financial support, because they heard from travelers that the Essenes have become very charitable lately towards real poor people, and thus they went to Essaea because they could find no work and thus also no income at home for their livelihood. This does not honor their region and therefore it is only sparingly blessed by Me.

[8] But still, among them, were a few who were sick when they left home. However, some of My 70 disciples, whom I have sent out, came in their poor region and healed them, and thus there were no more sick people among them now. The disciples also advised them – because of their poverty – to go to Essaea where they certainly would find work, and care would be taken of their body and spirit. And that is why these poor people went quickly on their way.”

[9] **Peter** said: “Then they must have left soon after us, since they are already here now, for they cannot move forward in a miraculous way like us?”

[10] **I** said: “This is also of no concern to us. They soon will reach their destination and this is the main thing. The day or the hour is not important at all, and therefore we will let it rest now.”

[11] With this answer of Mine, they were all satisfied. We walked quickly, and so we moved on fast, which was, especially in this region, very good and practical, because it was very deserted, and for several hours in the area, no tree, no bush, neither any other shrub could be discovered. So we met no one, and therefore we could move on with the speed of the wind, and in this manner the long and very deserted part of our way was soon left behind us.

[12] After we had left that place behind us – which was very desolate for every traveler, wherefore we needed 2 hours, despite

our speed of the wind, while otherwise even a traveler on a camel had to spend almost a full day on the deserted road – we came again in a habitable region, and that is why along the road there was an inn and several houses and farms, which were for the greatest part the property of Greeks.

[13] **When we arrived at the inn, a few disciples said:** “Lord, we have covered a very long way now and became therefore thirsty. Would You agree if we would take a little refreshment here, and we could ask to give us water to quench our thirst?”

[14] **I said:** “This we surely can do, but this region is poor in water, and the innkeeper will ask a lot for the water, because he is a heathen who is very eager for profit, like most Greeks are. If you want to pay for the water, then we can enter the inn, take a little rest and ask to give us water and some bread.”

[15] **Since they had the money, the Jewish Greeks and also the disciples of John said:** “Lord, this we gladly will do. And if the innkeeper has a wine that is good to drink, then we are also willing to pay the wine.”

[16] **I said:** “You are free to do so here. Do what you think is necessary, then I will do what I think is necessary. So let us enter the inn.”

## 70. THE MIRACLE IN THE HOUSE OF THE INNKEEPER



**WHEN** we immediately went into the inn and the innkeeper came to us and asked us most politely in what way he could be of service to us.

[2] **I said:** “We are hungry and thirsty – therefore, give us bread and water.”

[3] **The innkeeper said:** “Dear sirs, I also have wine. Would you not prefer to drink wine, because mine is very good? Better than the water of this region which is hardly suitable for cooking?”

[4] **I said:** “Your wine is indeed not bad, but we are in earthly respect not so wealthy to afford your expensive wine to quench our thirst. So bring us what we have asked, and then we will also be

satisfied with that. But take the water from the spring in your wine cellar, and not from the rainy water well in the back of the inner court, because the water will be paid for and therefore it also should be good, fresh and clear.”

[5] **The innkeeper** looked surprised at Me and said: “Friend, as far as I know, You are now for the first time in my house. Then how do You know how it is arranged? Who could have reported this to You?”

[6] **I** said: “Oh, do not be surprised about that, but bring us what we have asked. Nothing in this house is unknown to Me, even if I am with these friends of Mine for the first time staying under your roof. How this is possible, I surely know, just as I also know that your eldest and dearest daughter Helena is suffering from a malicious fever for already 3 full years, and that you already have made a lot of expenses for that, while no doctor was able to help her, and even less one of your many house gods that you ordered to let them bring from Athens for a lot of money. Look, so I still know a lot of other things in your house. But go now and bring us what we have asked, so that we can strengthen ourselves and continue our way after that.”

[7] Then the immensely surprised innkeeper called a couple of servants and ordered to bring us bread, salt and several carafes of fresh water.

[8] When all this was put on the table for us and the thirsty disciples wanted to grab the carafes immediately, **I** said to them: “Just wait for awhile until I have blessed the water, so that it will harm no one, for also the water from the spring is causing fever in this region, because it contains impure nature spirits.”

[9] Then the disciples waited, and **I** breathed over the carafes and said to the disciples: “Now the water is blessed and purified, but eat first some bread and drink then with measure, so that you will not become drunk.”

[10] **The disciples** did so, and when they began to drink they said with surprised cheerful faces: “Yes, we must indeed drink such water with measure, so that we will not become drunk.”



[11] **The innkeeper noticed that and said to the 2 servants:** “How can this be? Did you perhaps bring wine to these remarkable guests, while they explicitly asked only for water?”

[12] **The servants said:** “Lord, we have done what you have ordered us to do. However, how this water has become wine now, this we do not know. The One who breathed over it will surely know how the water has become wine. Do ask Him, for He seems to be capable to do more things than we all together in this region.”

[13] **Then the innkeeper came to our table and we gave him a drink. When he drunk up the carafe almost completely, he was fully amazed and said to Me:** “Are You perhaps a great and famous magician or a God who is still unknown to me, that You can do something like that? Please tell me.”

[14] **I said:** “If you will do away with your gods from your house and will no more believe in them, then I also want to tell you who I am and show you the only real, true, but still completely unknown God to you, who also can help your daughter if you would believe in Him and would give all honor only to Him.”

[15] **When the innkeeper heard that from Me, he said:** “You speak remarkable words. To destroy all my gods would not be difficult, but if our priests or the Romans would hear that, I would fare badly, for whoever will defile an image, or even only a demigod, will be severely punished here. I first would have to become a Jew with all my family, prove this in the presence of a court of law, and prove it in writing, seal and circumcision, after which my Roman citizenship would be taken away from me, and as Jew I would then have to buy it back for much money if I would like to continue to be a Roman citizen. What You ask me to do, wonderful Friend, can hardly be accomplished in my present position. However, I know a solution: You do away with the gods in my house in the presence of witnesses who are serving my whole house, then in silence I, with my whole family will give the honor to the God You will show me.”

[16] **I said:** “Good, then have a look in your house and convince yourself to know if one of your many rooms is still adorned with

an idol, great or small.”

[17] **When the innkeeper wanted to check, his whole household came desperately crying to him and lamented:** “A great misfortune must come over this house, because all the gods suddenly left us.”

[18] **Then the innkeeper said with a fearless face:** “Be quiet about that. Only the dead gods, made by human hands, who are of no use to anyone and who can help no one in need, are certainly destroyed by a true, living and above all mighty God. And instead of that, most probably the one, only true, living and above all mighty God has come into our house, and this servant of Him, who is Himself already more than mighty, will reveal and even show Him to us. And so, by the removal of the dead and entirely powerless gods, not a calamity but only a very great salvation has come over our house.

[19] So that you may believe that this is wonderful and true, just look here at our water carafes. At the request of this wonderful mighty servant of the one, true God, these were set on the table filled with water by my 2 servants here, which they can testify before everyone. Since they were very thirsty, these guests wanted to drink the water immediately, but the mighty servant of God said to them that they only should drink the water after He had blessed it. Then He breathed over the carafes and the water, and the water was immediately changed into the best of wine. There you can still see a full carafe. Take it, taste the content and say if this is water or wine of the best kind.”

[20] **Then the woman of the innkeeper took the carafe, tasted the content and said, extremely amazed:** “Listen, this is unheard-of. Only a God can do such a work of wonder. Once in Athens I also have seen magicians performing wonders and who changed also water, once into blood, then into milk again, and then again into wine and in still all kinds of other things, but from a priest of Apollo – who was after me because I was a very beautiful and rich Greek woman – I soon heard into all details how such wonderfully appearing changes could be achieved in a very natural way, but this took also away all my belief in magicians and their

false wonders.

[21] But here, not any secret or hidden falseness can be discovered, and therefore it is a complete true wonder of a living God. This I fully believe now, and I will adhere to that belief until my death. Taste this wine now, all of you, and give your opinion.”

[22] **Then they all tasted the wine, and discovered that it was indeed so as the innkeeper and his wife had described.**

## 71. THE HEALING OF THE SICK HELENA



**HEN the innkeeper** continued to speak to his house staff **that was present now:** “Now we have convinced ourselves that the to us still unknown servant of the one true God has done a real miracle to let us know the one true God, and He also gave me other proofs that are not less wonderful, and from which I have concluded that He must be an extremely wondrous Man, because He is aware of the most hidden and secretly kept arrangements and circumstances of our house, even more accurately than we ourselves.

[2] So He also knows of the sickness of our dearest daughter Helena which is incurable up till now, and He also promised me that He would heal her if I would remove all the dead idols – great and small – from the house and would then adhere with my whole family to the one, true God and give Him all the honor. However, I still did not dare to violate the dead idols myself out of fear that I first would be betrayed by someone and then would be punished by the priests and courts of law, but I said to this wonderful servant of the one true God: ‘You remove them from the house, with witnesses, then we cannot be responsible for it’. And look, this He has done in one moment, and thus all our numerous idols in the house have been totally destroyed in a most wonderful way. We all are witnesses of that and cannot be called to account by the priests and still less by a Roman court of law for that, which you all will be able to realize as well as I do.

[3] But now that this Man let such unexpected things suddenly

happen before our eyes today, let now also our daughter be healed and let the one, only true God be made known and shown to all of us, so that we all can give the honor only to Him and act and live according to His will.”

[4] All those who were present agreed on that, and the innkeeper with his wife and his children turned now to Me and asked Me to, if that would be possible, heal their sick daughter.

[5] And I said: “Since you and your whole family are believing, it also will be done according to your belief. Go now to the room of your daughter and convince yourself if she is already healed. Then bring her here, so that also she can taste this wine of life and would come to know the One who has healed her.”

[6] After I had said that, they all left hastily the dining room to see if Helena was already healed. When they came to her, they saw that she was completely healthy, and she related that a fire streamed through her and that the fever and all pain and all her former weakness had suddenly left her. This produced a great rejoicing. The daughter left then also immediately her sickbed, dressed herself and was brought with shouts of joy to Me.

[7] When she was told that I was the One who had healed her, she knelled at My feet and moistened them with her tears of gratefulness. Also all the others thanked Me for the miraculous healing of Helena.

[8] And I said to her: “Stand up, daughter, and drink some wine from the carafe that stands next to you, so that you will be strengthened in your whole body and in your soul.”

[9] Then Helena stood up easily, took humbly the carafe and drunk out the wine, which strengthened her, and of which she could not stop praising and commending its good taste.

[10] When she was strengthened, they all asked Me again to make known and also show to them the one true God, if that would be possible.

[11] I said: “Then listen to what I briefly will say to you now.

[12] There is almost no Greek, living and doing business in the Jewish land, who is not familiar with the teaching of Moses and

the other prophets. The God now who was proclaimed to the Jews, the God who spoke on the Mount Sinai with Moses and who spoke through him and his brother Aaron amidst thunder and lightning, and later also always through the mouth of the prophets and many other wise men, whose more than holy name is Jehovah, is the one, only true, eternal living, most wise, more than good and supremely powerful God, who created out of Himself, the sky, with the sun, the moon and all the stars, and this Earth with all that is in it, on it and above it.

[13] Believe in this God, keep His commandments that you know, and love Him above all by keeping His commandments. But love also your fellowmen as each one of you loves himself, that means: do for them everything of which you reasonably want that they would also do for you, then the one, only true God will always be merciful to you and will gladly hear your prayers.

[14] Then He will not reveal Himself as a faraway and deaf God to you, but as an always close Father who loves you above all and who will never leave your prayers unheard.

[15] This is all that the one, only true God wants – who is also the only true Father of all men. Whoever will do that, will not only be blessed already on this Earth more and more, but will, after the falling away of the body, also receive the eternal life of his soul, and will eternally be there where the Father is, and be more and more happy. Now do you know who the only true God is?"

[16] All of them said: "Yes, if He is the One – and we are not doubting this anymore – then we know Him from the Scriptures that are well known to us. We always have liked the teaching of Moses, but because we all too often had to discover that this teaching was observed in a total opposite way, namely by the prominent priests, and because the only true God did not do anything bad to them as punishment for the crimes that they commit to their fellowmen, we thought: what truth can there be in a teaching when the prominent representatives of it and the so-called servants of God are not believing it in the least, which can be seen all too clearly from all their actions.

[17] That one should love his fellowman as himself is the first thing that can be concluded from the laws of Moses. However, you should see how the prominent representatives of the teaching of Moses love their fellowmen. One must be stricken with the deepest of blindness if he does not notice that exactly these representatives of the teaching do not believe in it in the least. Because the truth of a real belief should become evident from the actions according to the teaching, and more precisely from those who are representing and spreading the teaching. But when they are showing by their actions before the eyes of everyone, and without any shyness or fear for an only true God, that they believe nothing, then how can we strangers join their teaching?


[18] Look, mighty, true servant and priest of the one, only true God, this has always been the reason why we doubted the truth and the realness of the teaching of Moses just as we doubted our polytheism. For the sake of the people and their laws we finally took part in everything, but we ourselves did no more believe in any God – but we believed in the all-controlling powers of nature that we came to know more closely by our scientists.

[19] But now, as a result of Your deeds and words, the situation has greatly changed for all of us, and we doubtlessly believe now in the one, only true God of the Jews, who has given such an unheard-of really godly power, because You have of course done always His will.

[20] We will adhere simply and solely to the teaching of Moses and never to its representatives in Jerusalem. Yesterday, late in the evening, a couple of those kind of chiefs came from Essaea to us and talked seriously against their own temple establishment and greatly praised the great power and wisdom of the Essenes, and we thought by ourselves: ‘If you yourselves are already criticizing so much yourselves, then what must we strangers think about you?’ But still, we liked them because they confessed the truth. They continued their way again early this morning. Now as far as the teaching is concerned it is quite clear to us, but there is still one point, and that is Your last promise.

[21] You also promised to show us the only true God, which certainly will be possible for You, just like all the other things. Now that You already have made us so happy while we did not ask You for it by letting us know the one, only true God through deed and word, we ask You now also to make our happiness complete by showing us the only true, one God. We are all asking You this very explicitly.”

## 72. THE LORD BEARS WITNESS OF HIMSELF

 SAID: Yes, My dear children, but precisely for your sake, that will not be as easy as you think, but since I also have promised that to you, you will all see the one, only true God. But first I have to urge you not to make known what you will see before 1 year will have passed by.”

[2] All promised Me most solemnly.

[3] Then I said further: “Very well then, listen to Me and open your eyes and hearts widely.

[4] I Myself who am now speaking to you, am the One who the prophets have announced to the people. According to My eternal decree it has pleased Me to come Myself as a Man of flesh and blood as a clear and life-bringing light among the people who went astray in the old night of sin and are pining away, and to free them from the hard yoke of judgment and eternal death.

[5] However, I did not only come to the Jews who were from the very first beginning the people of the one true God – and are still calling themselves like that, although a lot of them became already since a long time a people of Hell because of their evil actions – but I also came to the gentiles. Even if they are also descending from the same first man on this Earth, in course of time they let themselves be seduced by the enticements of the world and by that they became unfaithful to the one true God, did not know Him anymore and then they made gods of dead and perishable matter themselves according to their lust and liking, and honored and worshiped them, which is still the case to a great extent nowadays,

as you all know for sure.

[6] Thus, so that also the gentiles would know the eternal and most living truth, which exists only in God, I came also to the gentiles and I willingly give them back the light of life – which has been lost for already so long – and thus also the eternal life.

[7] I Myself am the Light, the Way, the eternal Truth and the Life. Whoever believes in Me and lives according to My teaching has the eternal life already in himself and will never see nor feel death, even if he – as far as his body is concerned – would die a 1,000 times, because whoever believes in Me, keeps My commandments and thus loves Me above all, is in Me and I am in the Spirit in him. And in whom I am present, there is also the eternal life present.

[8] And so I have shown you now the only true, one God, as I have promised you before. Examine now yourselves, to know you also believe that. Yes, also this you believe now, but remain also as true heroes in that faith and let no one turn you away from it, then you will live, and the power of My will, will be and remain in you. So be it and so it will remain.”

[9] After I had said that to the gentiles who were present there, they trembled with deep respect, and no one dared to say a word.

[10] But I said with a kind voice: “Come to yourselves children. Do I then, as the most true Father of all men, look so terrible that you are so much seized with such trembling? Look, although nothing is impossible to Me – because in Me is all power, might and authority in Heaven and on Earth – but I cannot help that I am who I am, and you are what you are. For I am who I am, was and will be from eternity to eternity, and you will also be and remain as you are. Now, if I call you My dear children, then you certainly are completely equal to Me, and if you live and act according to My teaching and thus also according to My will, you truly will not be less perfect than I am Myself, and you will be able to do the same signs as I do, because what pleasure can imperfect children give to a perfect Father? Thus, give up your too great respect for Me, and instead of that, have a complete trust and love for Me, then you will be much more pleasing to Me, I will be more satisfied with



you and you will be more dear to Me.

[11] Truly, whoever loves Me, does not have to fear Me, because those who have too much fear for God, have firstly never really known Him, and their heart is still far away from His love, and secondly such too fearful children are by their own fault in danger of going astray of what they believe and know, because their fear weakens their courage and their will to come in their heart as close as possible to Me, and by that become also enlightened by Me in all truth of life. If you have understood that, then give up your fear for Me and have love for Me and the fullest childlike trust in Me.”

[12] After I said that to them, the idolatrous fear left their heart and they began to glorify and praise Me with more trust, and in their heart awakened more and more love. But they still were not too sure about it because the ideas of pagan relentlessness and eternal might and severeness of a God, which they had cherished for a long time, did not and could not be wiped out so fast. But after an hour during which I still stayed in the inn, they all became intimate and I still gave them many lessons, which strengthened and confirmed their love for Me.

### 73. THE ARRIVAL BEFORE JERICHO



HEN My disciples, who had money, asked the innkeeper how much they had to pay for the bread and spring water.

[2] But **the innkeeper** said: “Oh, how can you ask me such thing since I will be eternally in debt to God the Lord and thus also to you who certainly are His nearest friends? Every word He spoke to us is worth endless much more than all treasures of the Earth. Even if you wanted to stay a 1,000 years in my house and would eat day and night, and I would ask even 1 penny for it, then I would not deserve less than to be thrown alive as food for the snakes and dragons. But it is almost noon now. How happy would I be if God the Lord and you would like to take the midday meal with me.”

[3] On this **I** said: “To Me, your will is as good as the action.

However, we have to continue our way, because also in other places there are children whom I want to help. And soon, poor pilgrims will come this way, more precisely from Essaea, going to Jericho. Even if there they have completely received their physical health back, they do not have much money, and they are hungry, thirsty and tired. Give them food and drink and also lodging for the night, then I will accept that as if you have done it for Me.”

[4] **The innkeeper** said: “O Lord and God, even if those poor people want to stay here for a whole year, they will be taken care of. If they travel on the main road, I immediately want to send them my pack animals and wagons that are harnessed with horses to bring them here.

[5] **I** said: “Also now, your will is as good as the action. The pilgrims whom I announced to you, have left yesterday evening from Essaea over the mountains to this place and they will arrive here in a couple of hours across the narrow mountain path, so that your pack animals and wagons will be of no big help to them. However, when they will leave here tomorrow you can be of service to them in one or the other thing they need.

[6] But from now on, let no one pay you anymore for the water, because I also took care that your springs will always give abundant and healthy water. Be always merciful to the poor, then you also will find mercy with Me. You have received My blessing and My mercy, and these will also stay with you if you actively will adhere to My teaching. And so, we will now continue our trip.”

[7] After these words, I quickly stood up and went with the disciples outside.

[8] It is obvious that the innkeeper with his family wanted to escort us for a while, among tears, thanks and praise, but when we began to walk fast, those who escorted us stayed behind and returned back home.

[9] Since there were no travelers around noon here on this part of the road, we moved on with the speed of the wind again, but when we came again in a region that was populated, we continued to

walk in our natural way. And so, close to the evening we came close to our destination<sup>25</sup> Jericho.

[10] A nice lawn was located there. We rested here till the sun would set completely, because I did not want to enter the city at daylight, namely because the 2 Pharisees, whom we did catch up despite their fast running camels, approached the city only a couple of mornings<sup>26</sup> before us.

[11] While we were resting on the lawn, discussing all kinds of things, a tax collector came to us from the nearby tollhouse, asking where we came from and if we would stay on that spot for the night.

[12] **I** said: “Neither the one nor the other thing is of your concern, but if you want to know it, I say to you firstly that we all came from Essaea today, and secondly that we are resting here for awhile and will then enter the city.”

[13] When **the tax collector** heard that we actually came from Essaea to Jericho on foot in 1 day, he slapped his hands above his head out of amazement and said: “Oh, this is possible for a camel with fast running legs, but to do this with human feet is unheard-of. Then you had to fly.”

[14] **I** said: “That is our concern. However, you go into the city, because you have the time, and ask for Kado whose father is your supreme commander, and tell him to come to Me, for I, the Lord, am waiting here for him.”

[15] Then **the tax collector** asked: “Lord, if I cannot tell Your name to Kado, will he then come to You?”

[16] **I** said: “Also in that case. Now go, then you will receive your reward, because every willing worker deserves his reward.”

[17] After these words of Mine the tax collector went quickly into the city and conveyed the message to Kado.

---

<sup>25</sup> ‘destination’ was added.

<sup>26</sup> ‘morning’: an old measuring method to measure land. Meaning: as much land as a team of horses could plough in 1 morning. Very different depending on the region in Germany. Mostly ranging from 25 to 35 acres. A couple of mornings means here probably about 200 meters.

## THE LORD IN JERICHO

### 74. MEETING KADO AGAIN



HEN Kado heard that, he did not wait one moment longer, gave the tax collector a coin as messenger reward and hurried as fast as he could to Me.

[2] When he came to us, being almost out of breath, we stood up from the lawn and I reached him by the hand, but he hugged Me, pressed Me to his chest, overwhelmed Me with many friendly kisses and said finally, overflowing with joy and happiness

**(Kado):** “O Lord and Master, what indescribable joy You have prepared for me by returning so quickly. O how happy we are to have You again among our sinful and for You eternally unworthy environment. You were only 3 days absent and for me it almost became 3 years, because the great desire of our whole family for You has put our patience heavily to the test. If You would not have come today, I would have used our best camels tomorrow very early in the morning and traveled after You to Essaea. O, now that You have come, everything is all right again and completely in order. But now, o Lord and Master – our only love and our highest need – please come, come now with me, so that our whole family will be blissfully happy.”

[3] **I said:** “Your friendliness has refreshed My heart, and I will go with you, but let us still wait for awhile. We will enter the city when it becomes dark, so that we will not make a sensation among the crowd who is curious, because since there is a market tomorrow, there are many strangers here, and they should not stare at us and criticize us when we enter the city. Also a couple of Pharisees have taken up residence with your father. They soon will be accommodated and then we can enter your house without hindrance.”

[4] That seemed a good idea to Kado, but he called the tax collector once more and sent him to the inn to tell his people that they had to prepare the best evening meal. Why, that they gladly

would know in a short time.

[5] Then the tax collector hurried again into the city and conveyed the message.

[6] The father of Kado said: “I can guess the reason. Go and tell Kado that we will take care of everything in an excellent way.”

[7] When the tax collector came back and conveyed the answer of his father, and it already became quite dark, I said: “Now we easily can continue our way and we will no more be watched and recognized by anyone along the way. And even when someone will look at us, then he just will take us for businessmen who have just arrived, and that will not disturb us.”

[8] So we came easily and undisturbed to the inn of Kado.

[9] When we were before the inn, I said to Kado: “Friend, now you enter first and tell your people that I have arrived with My disciples from Essaea. When I come into the guestroom, they should not have too great outbursts of joy, so that it would not come to the attention of the few strangers before time. And let them also not call Me ‘Lord’ or ‘Master’, but simply talk to Me as a good Friend, because I only look at the heart and never at the mouth. The reason why I want it that way now, you surely will realize later and well understand it. Go and do it.”

[10] Now Kado hurried to go into the house and gave instructions to his family as I told him to do.

[11] Then I entered the large guestroom in which a big table was already set for us.

[12] And when we entered, everyone came kindly to meet us. The father and mother of Kado and also his wife and children greeted Me most kindly and asked Me to sit down, since I had to be tired from the long journey. This greeting was done very well and so the strangers did not take notice of Me and My disciples. However, with all those well-chosen words, they all had tears of the greatest joy in their eyes, namely the father of Kado and the old, loyal servant of Kado, whose name was Apollon. But I immediately strengthened their heart and so they could bear My presence without any further tears.

[13] We went to sit immediately at the table, and the innkeeper, Kado, his wife and children and on My request also Apollon, came to sit closest to Me. The mother of Kado however had still some things to do in the kitchen, and the brothers and sisters of Kado had to serve the guests.

[14] When we were now cheerfully sitting at the table, upon which the best wine and the best bread was present in abundance, a few disciples, and especially our Judas Iscariot, wanted to grab to it immediately, because they already were very hungry.

[15] But I said: “Since you were able to endure it until now, you surely will be able to endure it a few moments more without starving from hunger or thirst. Wait for the warm food, only when that will be on the table, you first should take some bread with salt and then take a little drink of wine, then the evening meal will strengthen you and make you fit and cheerful, but otherwise it only will weaken your limbs and inward parts. Man should also try to keep his body healthy if he wants his soul to be freed from sadness and fear. Do it as I am doing it.”

[16] The disciples thanked Me for this advice and they also kept it.

## 75. THE LORD AND THE SICK BUSINESSMAN FROM SIDON



FEW strangers noticed that I gave this advice to the disciples, and one of them, **a businessman from Sidon**, stood up, came to Me and said: “Good friends, forgive me that I as stranger have taken the freedom to speak to you. According to the words that You have spoken to Your friend I noticed that You certainly must be a doctor. So I would like to ask You for an advice, namely what I should do and use to get rid of my stomach pains that I have now for already several years.”

[2] I said: “If you think that I am a doctor, then accept also My advice. Do not eat too much and too fat pork meat as you have done until now, and do not drink the whole day such strong wine, then your stomach pains will surely stop. This is My advice as doctor. If you will follow that, it will be more beneficial to you

than your aloe juice that empties your stomach indeed, but in order to fill it all the more afterwards. Man does not live to eat, but he eats only to live, and for this, no stuffed stomach and no daily intoxication of the nerves by drinking the most strong wine are necessary for that.”

[3] **When the stranger** heard that from Me, he was very surprised and said: “You have never seen me before. Then how can You know so precisely how I live?”

[4] **I** said: “Really, I would be a bad doctor if I could not read from the forehead of a sick person how he lives and how he caught his sickness. Do what I have advised you and abstain from sensuality, then your stomach will be better.”

[5] The stranger thanked Me for this advice and laid down 3 golden coins for Me on the table.

[6] However, **I** gave them back to him with the words: “Give those to the poor, for I do not need gold nor silver that men are desiring so eagerly.”

[7] **The stranger** took his gold back and said: “Only now I can see that You are a real doctor. If I will be better, the poor will receive a hundredfold from me.”

[8] Then he returned to his table, and on our table the foods were served.

[9] The foods consisted of well-prepared fishes, 3 fried lambs and also 20 fried chicken as well as different kinds of noble fruit. So we began immediately to eat and everyone really enjoyed the delicious wheat bread and the wine, and soon it became very lively at our table.

[10] When the strangers noticed that we enjoyed the food so much at our table, and because they also knew that it was always very expensive to eat in that inn, **the stranger**, to whom I before had given a good advice for his stomach, said more or less softly to his companions: “Yes, now it is quite clear to me why that doctor did not accept the 3 coins of gold from me. Guests like Him and his companions who can afford such expensive meal must certainly have more treasures than we have, and then 3 golden coins are of

course too little for such doctor who is already more than rich. Well, such evening meal must cost in this inn at least 500 coins. Yes, yes, the one who has the skill to be a famous doctor is happier and richer than a king who, when he becomes sick, must seek help in return of paying great treasures. Because no matter how mighty and rich a king may be, when he becomes sick and weak he still cannot heal himself and save himself from death. Then for a lot of money and from far away he calls the best doctor that exists, and when the doctor has helped him, he still is rewarded with larger amounts of money. And this will certainly be the case with this doctor, having earned already large amounts of money with kings and princes, and that is why He also can live quite differently than we poor businessmen from Sidon and Tyre.”

[11] My disciples heard that remark from the strangers, and James the elder already wanted to interrupt him.

[12] But I said to him, also more or less softly: “Just let them talk and make their opinions about us, for they certainly are not harming us in this way. When you will proclaim the gospel in My name to all nations over the whole world, you will not escape all kinds of opinions that men will make about you. If these opinions are blind and foolish, then let people talk. As long as their opinion does not contain any danger in itself. However, if it is of a malicious kind, then you can call those who are judging you for an account before a judge, or you can leave that place and shake off the dust from your feet, then I will be the Judge in secret about such place and its inhabitants. So we will let them talk about us and let them make their opinions as they want and as they can understand it, because no one can have an opinion about a matter or a circumstance differently from what he can understand, just as less as for an ox to sing a psalm of David or for a blind person to lead another blind person. Therefore, in the future you should be no more upset about such incidents.”

[13] They all agreed with Me and thanked Me for this advice.

[14] However, Apollon said on this: “O Lord and Master, it is true that You are eternally right in everything, but it is really hard for us



that You can say nothing special to us because of the presence of these strangers in order not to make Yourself known, and we also cannot ask You anything extraordinary.”

[15] **I** said: “O friend, do not be concerned about that. Before midnight, still a lot of extraordinary things will happen, because since this task of the day was properly finished, I feel happy, and you all should also feel that way. And let us now eat and drink, and let us not bother about anyone to disturb our happiness.”

[16] Then we ate and drank very cheerfully, as well as the strangers at the other tables.

## 76. A HARP PLAYER SINGS FOR THE LORD



SINCE there was a market in Jericho that lasted for 7 days, there were also all kinds of magicians besides the many businessmen, like flute players, singers, harp players and lyre players, going from inn to another, and in return of a small amount of money they showed all kinds of things and gave performances. So there was also a singer who came in our inn with a harp that he could play quite well and who moreover sang the psalms of David with a clear voice.

[2] When he entered the room he asked the guests for permission to perform in return of a small payment.

[3] **The strangers**, mostly Greeks and Romans, said: “Ah, go away with your old Jewish creaking. In music, the divine art, only the Greeks are competent. But if those people over there at the head table want to listen to you, then we have nothing against it, but from us you will not receive a reward.”

[4] Then the poor harp player and singer came to our table and asked for permission to perform for and only before us.

[5] And **I** said with a kind voice: “Do perform without shyness or reflections, for I know you and know that you are a singer with a clear voice, completely after the manner of David. Therefore, your reward will be great.”

[6] Then **the singer and harp player** bowed deeply before us,

tuned his harp clearly and being surprised he said: “Truly, this is a good hall for music and singing, because I never heard the strings of my harp sounding so heavenly clear and pure.”

[7] **I said: “Well then, in that case you surely can start your performance.”**

[8] **Then the harp player gripped the strings with his artistically trained fingers and he let a moving introduction sound. When the strangers heard the very pure sounds and artistic melodies, they became quiet and listened with close attention to the artist.**

[9] **When everyone in the hall was completely silent, the artist began to sing, at the beautifully sounding accompaniment and with a wonderfully clear and also very well sounding voice, the following psalm of David: “Sing a new song to the Lord – sing to the Lord, you all! Sing to the Lord and praise His name! Proclaim day after day His salvation! Tell the gentiles about His honor, among all people His wonders, because the Lord is highly exalted and very praiseworthy, wonderful above all gods! Because all the gods of the nations are dead idols – the Lord only has made Heaven! Beautifully and magnificently it stands before Him, and in His holiness it comes to pass mightily and praiseworthy!**

**[10] Bring to the Lord, you nations, bring the Lord honor and might! Bring to the Lord honor in His name, take along presents and come into His courtyards! Pray to the Lord in holy festive clothing, and let everyone fear Him! Tell among the gentiles that only the Lord is King, and has prepared His Kingdom as far as the world reaches, so that it will continue to exist, and that He judges the nations in a righteous manner! Heaven, rejoice, and Earth, be happy – let the sea roar, and everything that is in it! Let the field be happy, and everything that is on it, and let all trees in the forest rejoice before the eyes of the Lord, because He comes, and He comes to judge the kingdom of the Earth. He will judge the surface of the Earth with justice, and the nations with His truth!”**

**[11] When our singer and harp player had completely finished this psalm, he still sang an epilog and ended his performance with that. Then the strangers overwhelmed him with praise and acclamations**

and recognized that they never in their life had heard anything more beautiful, the playing on the harp as well as the singing. They also asked him to forgive them because they have greeted him so roughly and rudely, but at the same time they asked him if he still would like to repeat the psalm that he sang.

[12] And the singer asked Me if he could do it one more time.

[13] And **I** said: “Just do it, for even David did not sing this psalm more beautifully.”

[14] **The singer said:** “Lord, no matter who You are, I also never did. While singing, it was really as if Jehovah was near to me and was listening with pleasure to me. And I also felt as if whole angel choirs were tuning in with me. Oh, if I could keep this art and voice, then I would be the happiest man on Earth, and by my singing I would convert all gentiles to our Jehovah.”

[15] **I said:** “Just sing psalm 96 once more, and you can be sure, pious Samaritan, that you will keep this art and that voice until the end of your earthly days of life – and in Heaven you will be and remain a lovely singer before the throne of the supreme One. Now just sing.”

[16] **The singer said:** “O Lord, You truthfully must be a prophet, because simple men do not speak as You do. But now enough about this, for I must sing the psalm one more time.”

[17] Then he gripped again to his strings and they sounded even more clear and pure than the first time, as well as his voice. All My disciples, the innkeeper and his family and also the strangers were moved to tears, and those who belonged to Me at our

table most of all, because they knew to whom this psalm was referring to.

## 77. THE REWARD OF THE SINGER



WHEN the singer had sung the psalm for the second time, a real outburst of praise and acclamations came from among the strangers. They gave him many golden coins and invited him to sit with them at the table and to eat and drink with them.

[2] **But he (the singer) said:** “I thank you for the honor that you have shown me and the alms that you have given me so abundantly, but I am still a pure Jew of old – even if I am only 30 years old – and I may not eat your food. Besides, only this Lord here has given me permission to perform, and therefore I also shall only do what He will command me.”

[3] **Then the strangers praised the loyalty of the artist, and I invited him to sit at our table and to eat and drink with us, which he also immediately did with many thanks.**

[4] **Our innkeeper and Kado however went away and brought the harp player great alms, which he almost did not want to accept because he already received so much at the other tables.**

[5] **But I said to him:** “Just take what has joyfully been given to you, for you yourself have a good heart and you also like to share with the poor the little that you earned with difficulty with your art. And if you will earn more from now on, you will be able to grant your good heart a bigger sphere of work. To do good to the poor is pleasing to God, and to work and gather for the poor is beautiful in God’s eyes and is always already rewarded in this life and still more in the other life.

[6] **The harp player said:** “Yes, very kind Lord, so it is, and I also have always believed that, although for a long time it did not produce much earthly reward, while I have faithfully practiced my weak art in this way for almost 15 years. But this time I have received a rich harvest, and for this, all praise and honor and all my thanks will always go to God the Lord who has this time looked upon me in my poverty. But now I also would like to ask You something, good Lord, if You mercifully would allow me.”

[7] **I** said: “Oh, with pleasure. Just ask, I will surely not withhold you the answer.”

[8] **Then the harp player asked Me:** “O good Lord, to whom I owe, besides God, my great happiness, how do You know my conditions of life so precisely, while I cannot remember to have ever seen You anywhere?”

[9] **I** said: “You also did not have to. It is enough that I have already heard and seen you very often. Look, you have made a performance now and we all have watched you carefully. So we also will easily recognize you again wherever we will meet, but you certainly will not recognize all of us that easily, this because of the simple, natural reason that even many thousands of people will more easily recognize one person who was somehow remarkably special, and observe him completely than for one person to remember the many thousands for whom he has performed. Look, that is the very natural reason why I possibly can know you better than you know Me.

[10] There also can be other reasons, which you would however not understand so well, even if I would tell you. Therefore, because of the strangers it is better to keep silent about it. But you have said just now yourself that I could possibly be a prophet, because you have played your harp and sang better in My presence than ever before. If I possibly am a prophet, then I probably could also know from the Spirit of God in Me how the circumstances of your life are. So you have now a natural and a supernatural reason why I always can know you better than you can know Me or anybody else of us. Is it clear to you now?”

[11] **The harp player said:** “Yes, good and also truly very wise Lord. I am not calling You wise without reason, because during my wandering around on God’s good surface of the Earth I repeatedly have experienced that truly good people are always wise people. But the fact that the good people are left behind to the hard and bad people what concerns their earthly happiness, is not the fault of the cleverness that they obtain from their wisdom – as if that would be less than the cunningness of the hard and bad

people – but it is because of the goodness of their heart, the patience that results from it and the love for the truth for God and even for their enemies who after all, are also human beings, even if they are blind and deaf. And only from all this results the real and true wisdom, which will never value the perishable goods of this world as more important, as all the great and truly wise people have always done. Look, truly good Lord, therefore I called You a wise person because I found so much goodness in You.”

[12] **I said: “But then you are actually also wise, because as far as I know, you also are a good person.”**

[13] **The harp player said very modestly:** “Good Lord, I will never boast about that, let the wise have their opinion about me. However, about myself I can acknowledge that I have seen people, who considered themselves as very wise and highly educated, doing much more stupid things than I have ever done. I am of the opinion that it is undeniably wiser under all circumstances of life, no matter how unfavorable they are, to believe without any doubt in the one, only true God, and out of true awe for God and out of love to keep His holy commandments than to become weak in faith, to turn one’s back to God and as a highly honored, educated person to throw oneself in all thinkable pleasures of the world, and in this way to live and to act as if the other people have no right to this Earth, while they surely also have been placed on it by God to move on it and to search for himself the necessary food and other livelihood. O good, wise Lord, is my opinion correct or wrong?”

[14] **I said: “In every respect correct and therefore also really very wise. But now eat and drink as you want.”**

[15] **Now the harp player ate and drank to his heart’s desire, because he was very hungry and thirsty, however, no gluttony and even less alcohol abuse could be noticed with him.**

## 78. THE GREEK ASKS THE LORD A QUESTION ABOUT THE HISTORY OF CREATION



WHILE our harp player was eating very modestly, the disciples were very impressed and were really surprised about his wise words.

[2] But I said to them: “Why are you so surprised about the understanding of our singer? Have you never heard that God gives also understanding to whom He has given a certain task to His honor? I say to you: the task of this singer is on this Earth really not one of the least, because by the great warmth of his singing and string music he softens the hard hearts in which the Word and the eternal truth can then more easily penetrate.

[3] When Saul heard the harp of David, his heart of stone became soft and the evil spirit left him, and therefore it is written in the Scripture: ‘Glorify God the Lord with psalms, with a clear voice and well tuned harps.’ You should look upon the harp player and singer as someone like John.”

[4] With these words the disciples were completely satisfied and they understood the cause of the wise words of the harp player.

[5] But **the gentiles** could not understand the words of the psalm and they said among each other: “Too bad about that artist. If he, with his divine clear voice would sing as a second Orpheus<sup>27</sup> before our gods, as Homer<sup>28</sup> describes it, then he would be idolized in Athens and Rome and gather great treasures.”

[6] After a few more of such less than meaningless discussions, **the same stranger** to whom I just before had given an advice for his stomach, stood up, came to our table and said, after he had once more highly praised the singer: “Forgive me if I am maybe disturbing you, but since we came across one another as guests in this hall and have really no reason to treat one another as enemies,

---

<sup>27</sup> In Greek mythology, celebrated Thracian musician. He was the son of Calliope by Apollo or, according to another legend, by Oeagrus, a king of Thrace. Supposedly, the music of his lyre was so beautiful that when he played, wild beasts were soothed, trees danced, and rivers stood still.

<sup>28</sup> Principal figure of ancient Greek literature. The first European poet.

let us also permit on both sides at this unexpected great opportunity to exchange a few kind words. Because whether we are gentiles and you Jews, does with me absolutely not diminish our real human value, and you seem to share my opinion and philosophy of life concerning this.”

[7] **I said:** “Friend, to Me everyone can freely say what he thinks, and so you and your companions also. Thus, speak freely if you have something to say.”


[8] **The Greek said:** “We Greeks, who are experienced and civilized citizens of the world, already for a long time do no longer care about all our fantasy gods, and the higher class Jews possibly also do not attach more importance to their temple of the one God than we Greeks and Romans to our polytheistic temples. This harp player and singer sang a psalm – which is not unknown to me – of the former king of the Jews who was the second of series of kings of your people and was named David. The poetry is full of hidden divine wisdom, but that which seems to come forward is that the great, mighty, courageous and also victorious king who worshipped one God, wanted to conquer all gentiles to convert them also to his belief, because that would greatly have made his rulership easier and would have greatly increased his reputation with all the nations. But whether he himself seriously followed the one God, as his poems seem to indicate, is a totally different question. Maybe yes, but by the many things which he did, we also could believe the opposite. But anyway, David was and remains a great and very memorable man in every good respect, and the Earth will surely not have many kings like him to boast about, and I only can praise the singer for the fact that he as a strict believing Jew has made the psalms of that great king the subject of his music and singing performances. But despite all his excellence he is nevertheless somewhat one-sided because he only is a singer of David. If he, just like Orpheus would like to and could sing also the sacred songs of our old poets, and would as such like to come to Athens and Rome – as I already made that remark before – he could gather great treasures. However, now we will leave this



aside and come to the main point.

[9] Among other things, in the psalm there was especially one sentence that attracted my attention, and it sounded like this: ‘All gods of all nations are dead idols, but the Lord (thus the one, living God of the Jews) has made Heaven and Earth’. Please tell me if this is indeed according to the full truth that can be proven. Because we gentiles assume that before the Earth and the heaven was completely developed, a chaotic substance was present, out of which certain more or less intelligent powers – which we do not know and which were later transformed into idols by the inventive people – have progressively formed the Earth with everything that it carries and which has also formed the heaven. However, you let everything be created out of nothing in 6 days or periods of time by one God. Now what is true? A lot of people in all parts of the Earth, who are known to us from far and wide, believe the same as we do, with little differences, and also already the oldest Egyptians have believed it as a nearly provable truth. However, you are standing away from our belief as far as heaven is from the Earth. Now who is right, and who of the two has the truth? If you can prove the truth of your teaching, then I and all my companions will abandon our belief and will become Jews, but otherwise we will remain what we are and will also not ever ask the singer to come to Athens or Rome.”

## **79. THE LORD HEALS THE GREEK WITH THE SICK STOMACH**

 SAID “Friend, you are asking now something very exceptional from Me. Your mind is much too full with worldly and thus material things. Then how will it be able to understand spiritual things? However, we as real and true Jews of old, have filled our mind with spiritual things, and that is why we also can understand spiritual things that are for us very provable and easy to understand.

[2] There is a correspondence between that which is of the spirit

and that which is of matter. If you would be familiar with that science, it would be easy to prove to you that only we pure Jews of old possess the full truth, but that all gentiles, despite all their worldly wisdom, are still following false and untrue doctrines. However, that inner science is strange to you, and it is difficult to prove to you in another way that we Jews are the only ones who possess the full truth.

[3] That is why David only sang to the one, true God because he not only believed in Him, but he also saw Him and spoke continuously with Him. And our singer, who is a pure Jew himself, is completely right to give by his harp playing and his singing only the honor to Him, to whom only honor is due since eternity. Therefore, he also should only sing the psalms of David to the gentiles whom David has called back to the old truth, so that their hearts would become softer and would be more open to recognize and to worship the one, eternal true God. And this God is, for a truthful man, not so hidden and inaccessible as your gods are for you, which were only invented and then made of dead matter by human hands. That this is indeed so, all of us can practically prove to you, although by that you will not stand closer to the inner, spiritual and thus the only in itself living truth than you are now.”

[4] **The Greek** said: “Friend, give me a practical proof, then I with all my companions will believe in the God of the Jews, and we also will keep the commandments that He possibly gave, and I will moreover convert still many thousands to my faith.”

[5] **I** said: “Very well then, I as a true Jew of the Jews, who know very well the one, only true God and Lord of Heaven and Earth, and also know that He exists and how He is, can bring such proof before your eyes immediately. You still feel pain at your stomach, and for this reason you almost do not dare to eat or to drink, although you are really starting to feel hunger and thirst. How many offerings did you already give to your idols at the advice of the priests, and how many medicines did you already swallow down. Did all this relieve your pain in the least? You say: ‘No, not in the least.’ However I want to help you immediately, by innerly

calling upon the one, only true God of the Jews, in such a way that you will never more detect an stomachache.”

[6] **The Greek** said: “O Friend, if this would be possible to You without medicine, I will not only believe in your God and I also will immediately, together with my companions, prove all honor to Him, but then I also want to give to You half of my fortune which is not small.”

[7] **I** said: “Friend, this I do not need, because My only true and almighty God gives Me and us all always what we need. And thus we do not need earthly treasures as you gentiles do, because the treasures of God’s Spirit in us stands endlessly much higher than what the whole Earth and the whole visible heaven is worth, of which you will be immediately convinced. Look, now I call in Myself in quietness upon God the Lord, so that you will be healed and your stomach be strengthened – and tell Me now if your stomach is already better.”

[8] **Now the Greek was extremely astonished and said:** “Yes, now I do believe without any doubt that only your God is the only true One. Because when You, Friend, had hardly spoken out the words to your God, I suddenly felt in my stomach such a well being as I have never felt such a well being before, not even in my healthiest early years. And still now I am feeling this well being, and only now I feel a real hunger and a real thirst. From now on and until the end of my life, I will give all my thanks, all honor and all my deepest respect and dedication to His holy, supremely powerful will, to Your only true God. Oh, may He enlighten us gentiles as He has enlightened you, so that we can know Him ever more thoroughly and give Him only the right, well pleasing honor.

[9] And you, outstanding psalm singer, remain with your good, true art and sing always and everywhere the honor of the only true and really almighty God, because all honor goes only to Him, not only from us men, but as the psalm also says, from all that which is created, which is His work. Because now I surely realize that only He has created everything, the heaven and the Earth, the sun, the moon and all the numerous stars. How? I will never ask for that,

for it is sufficient that I know now that He alone is completely the very first foundation of all things, and that only His will is the actual substance of every existence. In that faith I want and will from now on live, act, think and finally also die.

[10] And You, dear Friend, who are filled with God's Spirit, I thank You also, because You taught me so faithfully and truthfully this so important matter of life which helped me almost more than the healing of my stomach that was in such bad condition. But since I am really longing now so much for food and drink, I will now sit at our table again and moderately refresh and strengthen my body."

[11] **I said:** "Do that without fear or shyness, and pray to God before eating that He would bless the food and drink for you and all men, then He always will hear such prayer, and every food that is meant for men will be very beneficial for you, and it will truly feed and strengthen your body. So be it and so it will remain."

[12] After these words of Mine, the Greek returned with gratitude to his table again, prayed to God for His blessing and he then ate and drank in a cheerful mood, and he had no more fear that one or the other food or drink would harm him. And what that Greek was doing, all his companions did the same and continued to eat and drink with much pleasure and joy. They also discussed a lot with each other about the truth regarding the existence of the God of the Jews, and they were constantly amazed that those people who really believe in Him, put their trust in Him and keep His commandments are sustained by the true God of the Jews with His might in such a way that one could finally think that they are gods themselves.

[13] After some similar discussions, during which we talked about the events that happened in Essaea, the now fully satiated Greeks stood up, thanked the true God of the Jews for His blessing, and prayed to Him that He always would stay with this mercy with them and also with all men who would beseech Him in faith and trust.

## 80. THE LORD SPEAKS ADMONISHING WORDS TO THE GREEK



HEN **the Greek** came to Me again and said: “Dear Friend, was it good that way, our prayer and thanks?”

[2] **I** said: “You have children at home, whom you love very much. If they are hungry and ask you for bread, will you then withhold the bread to them as blessing of your fatherly love if they ask you for it in a foolish learned manner? As a human being and a gentile you only look at the heart of your children, and their babbling is more worth to you than the most elegant speech of an experienced orator. How much more will God, who is the only true Father of all men, only look at their heart and not at the futile words of their mouth and how they childishly form them.

[3] Although your prayer and your thanks were put into simple words, they came from your heart and therefore they were really pleasing to the only true Father of men in Heaven. Remain that way, then at the right time a higher light from the Heavens will be given to you. Always direct yourself in the full love of your heart to God, the eternal Father in Heaven, then He will always turn to you with the living light of the eternal truth in Him.

[4] But in order to really love God, you also should love your neighbor as yourself, and not do an injustice to anyone. Whatever you do not want others to do to you, do that also not to your fellowman. I mean that you should apply this with reason and wisdom, because otherwise a murderer for robbery could also want that they would not pursue him and hand him over to justice because he himself does not pursue anyone for this purpose – and still a lot more of such absurdities.

[5] Thus, whoever faithfully and reasonably, and thus also really, will love his fellowmen, will also love God and will also in turn be loved by God. But whoever does not love his neighbor whom he sees, then how can he love God whom he cannot see with his eyes or hear with his ears?

[6] You are businessmen and moneychangers, and therefore you

prefer a big gain instead of a small one, and you also think that this is more just. But I say to you, from now on be just in everything, and remember: as you prefer that someone else is just and fair towards you, you also should be just and fair to your neighbor in price, measure and weight. For with the same measure, price and weight that you will serve your fellowmen, God the Lord and Father in Heaven will in turn also pay you back. Liars and cheaters, no matter in what kind of life conditions here on Earth, are not looked at by God, and they will not be able to enter into His eternal Kingdom of life. This I surely can tell you, because I know God and His Kingdom and His eternal throne of rulership and His will very well.

[7] If you have understood that, act then also accordingly, then the true and living blessing will not be taken away from you. If someone in a kingdom knows the laws of the king and observes them also always faithfully, and the king knows it, then he will be well disposed towards that person, and will also easily give him a position as reward for his loyalty. Now that you have heard the will of the one, true God from Me, act accordingly, then you will find mercy with God.”

[8] **The Greek said:** “Friend, we thank You for this truly very wise teaching, and promise You that from now on we will faithfully live to it. But since it is not yet that late in the evening, and I have concluded from Your words and from what You have done to me that You know the true God very well and enjoy also His love and friendship because You live and act completely according to His will, You could somehow give us also an indication from the divine light in You how God was able to create this Earth out of Himself without substance or matter. Although I already have said that the substance out of which everything was created, exists only of the almighty will of God, but despite that, I still ask myself how it is possible that only out of the will of God the substance and matter existed. If we Greeks could have any idea about this, we would be extremely happy.”

[9] **I said:** “You truly ask for things which the human reasoning

will never be able to completely understand, and even if he would understand only a little bit more of the deepest secrets of God's Kingdom, he would not come closer to God's love by that. For no one can know what is in God except God's Spirit. But whoever keeps God's commandments and loves Him above all, will also receive God's Spirit in his heart and will then also view into the deepest secrets of God.

[10] So do what I have advised you. By that you will be guided into all higher wisdom, and then, that which seems to be incomprehensible and impossible to you, will become as clear and well understandable as the toys of your children.

[11] But so that you will have one more proof that God's will in Himself is everything, firstly purely as Spirit and then also as substance and matter, bring Me a completely empty carafe from your table."

[12] Immediately **another Greek** brought a completely empty carafe and put it before Me on the table, with the words: "Look, Friend of God, here is a carafe, which has been emptied to the last drop."

[13] **I** said: "Fine, now be very attentive and take the carafe into your hands. See, how it is still empty and even completely dry. But now I want from God's will in Me that this rather big carafe will be filled at the same moment with the purest and best wine that you then can drink to strengthen your limbs."

[14] I hardly had said that when the carafe was already full with the best wine.

[15] When **the 2 Greeks** saw this very clearly, they said extremely amazed: "Yes, now we have clearly seen that the will of the one, true God is everything in everything, and therefore all honor goes only to Him. We do not have to know at all how it is possible, but it is sufficient for us to know that it is so, and that it is not nor can be otherwise."

[16] **I** said: "So, now that you have the wine, which is as well the will of God as the wine that you possess at home in sacks in great quantities, you also should drink of it and tell how it tastes."

[17] Then the Greeks tasted the wine, and again they continually were amazed about its quality and strength.

## 81. THE SHAMELESS ACROBATS AND THEIR RIGHTFUL REMOVAL



WHILE the Greeks were still commending the carafe miracle, a group of some kind of artists came in and they were Greeks. Their skill was that they made all kinds of acrobatic movements and jumps. They also asked the innkeeper whom they knew if they could perform their pitiful art before the guests.

[2] However, the innkeeper asked Me also this time if he had to allow this to them.

[3] I said: “You are lord in your own house and can do what you want. This is not our concern and we will not bother about their pagan performance. I have to suffer a lot of foolishness of men with all patience. Then why should I not suffer this foolishness? But ask the Greeks if they wish such a meaningless and for human kind total useless performance. If they like it, then they can let these pitiful people perform a few of their skills. However, if the Greeks do not like it, they also can let these acrobats go.”

[4] Then the innkeeper went away and consulted with the Greeks.

[5] But these said (**the Greeks**): “Friend, we have heard and seen here the greatest of all skills and are now only completely concerned with the only true God of the Jews, and then such much too stupid and for men useless arts are good for nothing anymore in our eyes. Besides, we know those acrobats and their skills already for a long time and we do not want to know them one more time, and therefore, as far as we are concerned, they can go as they came.”

[6] When **the innkeeper** received this very good answer from the Greeks, he said to the acrobats: “Since no one wants to see anything of your completely useless art, you can again go as you came.”



[7] **With this answer the acrobats were really not satisfied, and the leader of their group said:** “Lord, with our art we have traveled around almost half of the world and we were highly admired everywhere. It was never refused to us to give a performance. We are at least real demigods and we are the most important favorites of the great god Mars as well as of Apollo and the 9 Muses, and they will take vengeance on this house for the offence that we received here.”

[8] **Very cheerfully, the innkeeper said:** “Since we all have come to know in this house the one and only true God of the Jews, we really have no more fear at all for the dead gods of the Egyptians, Greeks and Romans. So you can threaten us with your idols as much as you like, that will not disturb our rest in the least.

[9] But if you, as you say, have traveled already half around the world, and you certainly must also have gathered great treasures and riches, then travel also as real demigods around the other half of the world and let yourselves be highly honored as you wish, but leave us alone. But if you want to make a scene here because no one here wants to see anything of your skills, then you surely could fare badly, for here at my table is a very powerful Lord for whom nothing is impossible. He certainly will be capable to chastise your obtrusiveness severely. So rather go willingly out of my house.”

[10] **Being furious, the leader said:** “Since you do not have anymore fear for the exalted gods whom you call dead and insignificant in comparison with the fabulous God of the Jews who is nothing else than an idol fantasy, then know, you despiser of the gods: I myself am the god Mars and I will bring this land to ruin by war, hunger and pestilence. I as a god have not any fear for one or the other almighty Jew at your table.”

[11] **But on this I said to the leader ‘Mars’:** “You shameless heathen, go away now, or else you will come to know the power of the only true God of the Jews.”

[12] **After these words of Mine, the leader became really rude and began to scold Me.**

[13] **But I warned him once more, and because he did not want to**

leave, I said to him: “Since you do not want to leave on My request, then by the power and might of the God of the Jews I will now at this same moment remove you to 100 daytrips far away from here. There you can let yourselves be worshipped as the god Mars by the Mores. And so away with you!”

[14] When I had said that, the evil acrobats suddenly disappeared and were removed to the Mores in Africa, whom we already came to know in Caesarea Philippi, where they soon were instructed in My teaching that emanated from Me, and so they became My disciples.

[15] After that, we still talked about a lot of things and also about the fast removal of the so-called demigods.

[16] In the meantime it became midnight, and we went to rest.

[17] Also the harp player and singer stayed with us. He began to understand for whom he sung his psalms, and therefore his love for Me became ever stronger.

## 82. WHAT THE GREEKS THOUGHT ABOUT THE DISAPPEARANCE OF THE ACROBATS



HOWEVER, the Greeks stayed awake for the whole night and they could not come to a conclusion concerning the sudden disappearance of the acrobats, and they asked themselves if I had really meant it concerning them, or if I maybe by the power of God in Me had only chased them out to another part of the city.

[2] **The first speaker said:** “As for me, I am of the opinion that the mighty Friend of the one, true God will absolutely never say anything only pro forma, but that which He has once firmly spoken out in connection with the inner power of Jehovah that abides in Him, will also happen precisely as He has said it. And that is why the acrobats will by now be far in Africa, where He allocated a place for them.”

[3] **Another said:** “If they have been slung through the air – which is most probable – to that place with a greater speed than lightning,

then they certainly will not have fared well on such a trip.”

[4] **The first Greek said:** “I am not worried about that, because in His word of power He did not mention anything about harming the acrobats, and therefore I think that they have made their miraculous trip unharmed. However, how they will fare in that new and totally unknown place is of course a totally different question. But who knows why He let this happen? Maybe a good objective can still be achieved with these pitiful artists.”

[5] **Soon the other Greeks were of the same opinion, and during these kinds of talks they doze off at their table towards the morning.**

[6] **I Myself slept this time with the disciples in a real bedroom until the sun had completely risen, for because of the many market people I did not want to appear in public with the disciples, since they would have recognized Me then, and that would have caused a sensation in the city among the people, which would have made Me known prematurely. And so I stayed in the inn until almost noon.**

[7] **When I entered again with the disciples into the big guest room, our Greeks were also already awake and sat cheerfully before the morning meal that was prepared for them and they greeted Me most kindly.**

[8] **Now they also had prepared a morning meal for us, and so we went immediately to sit at our table to partake of the meal.**

[9] **When the Greeks had finished their morning meal, they asked Me immediate about the probable sad lot of the acrobats who were slung to god-knows-where, and I told them how their situation was and what their future situation would be, and what they further would do.**

[10] **The Greeks were satisfied with that, asked Me once more for Jehovah’s blessing and went quickly to the market to do business.**

[11] **But I told them that they should not make Me known to their fellow businessmen before noon, which they also promised Me, and as far as possible they also kept their promise.**

[12] **When our Greeks were gone, the disciples asked Me: “Lord,**

we still have a few hours until noon. Must we spend these completely workless or shall we do something?”

[13] **I** said: “We are now for almost 2 ½ years together, and you have had little more to do than to accompany Me everywhere, to listen to Me and to look at My deeds with full amazement, and thereby you have never suffered hunger or thirst, and you never had to walk around naked. If you have endured it already that long without having to do anything special, then you probably will be able to bear it also today until noon without having to do anything special.

[14] When I will be no more with you physically and will hand over My work to you, you will have enough to do. Now it is your work to be My witnesses everywhere. However, it will not take long before also in this house we will have something to do, and then the time will pass by for you all too fast.”

[15] With this answer the disciples were satisfied again, sat quietly at the table and spoke with the disciples of John.

[16] My disciple John took his writing material out of the traveling bag which he always carried along with him, and took very brief notes about our trip and our deeds from Jericho to Essaea and from there again to Jericho.

[17] I Myself talked with the innkeeper, with his son Kado and with his old servant Apollon about several, more worldly things that were useful in agricultural matters, for which the 3 of them were very grateful to Me because before that, they really did not know at all about these methods to improve the farming.

### **83. A TRIAL SESSION IN THE INN**



WHILE we were talking with one another with word and advice for 1 hour, an unusual big noise came from the square before the house of our innkeeper, and within a few moments many people had gathered there. This attracted a few of My disciples to the windows of the hall.

[2] But **I** called them back and said: “Why so curious? We will

hear soon enough what is going on anyway. It is certainly nothing positive, and that which is evil we will come to know soon enough, even if we will hear it somewhat later.”

[3] Then the curious disciples came back to the table again.

[4] And it did not take long before several businessmen with very furious faces came into the guest room to accuse 3 infamous thieves who were firmly bound with ropes and who stole money and also other things from the businessmen in the crowd. This because the innkeeper was a kind of mayor and market judge in this city and he had to hear the thieves and then hand them over to the main court of justice that had to impose a punishment on them.

[5] But this was unpleasant for the innkeeper because of My presence. But what could he do? He had to hear the businessmen and still other witnesses, and he had to take the 3, who were everywhere very well known as thieves, into custody.

[6] When the businessmen received their stolen goods back, they quickly returned to their market stalls.

[7] But **I** said to the innkeeper: “Friend, now that apart from us, there is no one here, you can bring the 3 thieves from the closed room to here, then I will talk to them.”

[8] The innkeeper did that, and his helpers brought the 3 thieves to us.

[9] When they stood before Me, **I** spoke to them as follows: “You are Jews from the region near Bethlehem. Did you not learn about the law of God, which says that one shall not steal? Who gave you the right to act contrary to God’s laws? Speak honestly and openly if you do not want to receive a still heavier punishment than the one that you can already expect as a result of your crime.”

[10] At these words, **one of the 3 thieves** said: “Lord, be forgiving and merciful to us, then I will tell You from the beginning how everything happened. Look, we are 3 brothers, and our parents possessed indeed near the city of David a house and a piece of land. They were, with us and our 4 sisters – who surely were the most beautiful girls of the whole region – very good and pious

people and also very prosperous.

[11] However, the father died a few years before the mother, who always had a high admiration for the priests, especially those in Jerusalem. Whatever these said with a pious face, she took it for God's word.

[12] But those pious servants of God really misused the blind credulousness of the mother. They described Heaven to her as extremely beautiful in the nicest of colors. Hell (Sheol) on the other hand so full of agony and torture as man can only imagine in his most evil fantasies. In order that our mother could be completely sure of Heaven already in this world, the extremely pious priests advised her to sell everything and to offer the money to the temple. She also had to give our 4 sisters to the temple so that their virginal purity and chastity would be preserved. For if one of her daughters would give herself to a man before marriage, then that sin would condemn the soul of the mother forever into the deepest abyss of Hell. However, if our mother would do what he as priest, who was dealing with God from day to day and knew His will, would advise her to do, then after the falling off of her body she would not only come directly into the heavenly paradise, but she also would be taken care of by the temple in the holy home for widows for an even greater sanctification of her soul, where on Sabbath days and holy days the most pious widows are served by God's angels and where no devil could ever approach a soul to seduce her.

[13] That was for our mother as if Jehovah had announced it to her with lightning and thunder from Mount Sinai.

[14] We, the 3 sons, who already perceived the cunning intentions of the temple servants, advised our mother against doing it, but that was of no use and within a short time she sold everything, and we also had to help her to carry the heavy money to the temple.

[15] Then we asked the chief in the temple very sadly what we actually had to do now, since we were reduced to beggary. 'Who had to care for us and where will we find a job and bread?'

[16] Then the chief gave us 3 silver coins and to each one of us a

package with a few relics, and said: ‘Of these 3 silver coins you can live for 7 days, and God’s power, which is miraculously present in the 3 holy packages will for your happiness help you succeed everything that you will undertake. If you possess these packages, you also can steal and rob, however not kill, except in case of need, a rich heathen or also a Samaritan. It will not be accounted to you as sin by God because by the pious deed of your mother that was extremely pleasing to God, you are justified and sanctified as angels before Him.’ Then he passed a staff over us and said that we had to go.”

#### **84. THE LIFE’S STORY OF THE ROBBERS**



IN the beginning we were very sad, and while we were crying we went back to our region to find accommodation. We also found a job, but that was so terrible – nothing could be more terrible. There was absolutely no question of salary whatsoever. In return for food that was even too bad for pigs, we had to work hard, almost day and night, and despite all our zeal we only got scolded and were criticized, and if we looked for another job that might be better, then instead of a better one, it was even worse.

[2] So we suffered for 5 long years, more than any pagan slave, and since they gave us nowhere a salary in the form of money and because we also saw how shamelessly we were robbed of all our goods by the temple servants under the pretext of ‘to the honor of Jehovah’, and because we also came to see more and more clearly that the temple in Jerusalem is not a house of God but really a robber’s den and a murderous pit, we therefore lost all our faith in a God, and we considered the whole teaching of Moses and the prophets only as a work of humans by which the more clever and lazy people had constructed a solid stronghold for themselves by means of the hands of the poor and credulous blind people, in order to enslave the people, to let them work for them and thereby to fatten themselves in a life full of pleasure.

[3] Whether we have dared to steal during the formerly mentioned 5 miserable years? No, because our belief in an all-seeing God prevented us. But after that period of time we started to ask ourselves more and more seriously if ever a God existed, and more and more from all our experiences we loudly heard the answer: no, nothing exists – everything is illusion and lie, invented by lazy and imaginative people for their earthly well being. Only we, who became poor people without our fault, must keep the laws and believe in a God. The rich and work-shy people do not have to do that because they know that not even the smallest word is true concerning Moses and all the prophets. For if that would be the case, they had to believe it themselves and observe the laws, which are very good as such for the society on Earth, but nevertheless, these have no moral spiritual value in itself, for if they would have that, then certainly especially the priests would strictly live according to those laws as an example for the blind laymen.

[4] In short, through such profound reflections regarding our misery, and as a result of the fact that all our many prayers, which we sent up to the stars among many tears were always totally unanswered, and even more so when we heard that our mother died remarkably fast and very miserably after she entered that home, and that our beautiful sisters were dishonored almost to death by the Pharisees, all our faith ended completely, and we decided to take revenge on evil mankind, and not to behave like credulous, blind fools to satisfy them.

[5] We started to violate the riches of the wealthy and by our cunningness we always succeeded to escape unharmed. That gave us at least some confidence in our little packages, and for a few years our activities went quite well. However, this time we were not careful enough and we were caught, but we really do not care about that because we are already used to all kinds of misery and we already have had enough of life, and each one of us is wishing death. But before we possibly will be bound to the cross, the most horrible curse has to be spoken out loudly over the whole Earth, over all men and other creatures, over the sun, the moon and



the stars and over the power of nature that called us to such a miserable life. We will show the people how things are with their only true God, His laws and His priests, and what and how much they are worth.

[6] Although until now we have not committed any murder, this because we miserable ones granted everyone their miserable life and did not want to free anyone from his great misery. But whoever wanted to resist us in the streets, was dearly beaten up, because every drop of merciful blood of our heart has left us already a long time ago. Truly, if ever we could destroy all men on the whole Earth in one blow, then it would mean a very big relief for us, and then one or the other hard and deaf God will have to assemble again for His tyrannical pleasure other miserable human creatures from the pools and swamps.

[7] Now You know everything, severe Lord and judge, and You can judge us, miserable ones, as You please, but remember well beforehand who and what is to be blamed for our misery. We have spoken faithfully, truthfully and openly as You have asked.”

## 85. THE ANGER AND GOOD INTENTIONS OF THE INNKEEPER



**AFTER one of the thieves had said this to Me, the innkeeper as well as Kado and the old Apollon, slapped their hands 3 times above their head and he said:** “No,

Lord and Master, hearing this about the Pharisees of Jerusalem greatly fills my whole mind with anger and fury, and I really do not understand how a God, whom You taught us in the most truthful and active way, can look at such abominations for so many years with an inconceivable patience and how He can permit such crimes. Compared to those priests, these street thieves and robbers are true angels.

[2] Truly, if this is the reason why these 3 men are in such miserable condition, as this person has witnessed, then firstly, those miserable temple servants, who are acting worse than pagan

furies, deserve to be destroyed in one blow, and secondly these 3 men deserve no punishment but a reward, because the fact that they are in this kind of condition as they are now standing before us, can certainly be blamed to no one else except to those condemnable priests who let themselves be honored and worshipped everywhere as servants of the one, only true God, but as human beings they largely exceed sky high all the wild beasts and animals of prey in the forests and deserts.

[3] Lord and Master, it surely would be time now to release a destroying judgment over this truly hellish breed, because these most evil of the evil ones must have committed so many abominations to their fellowmen that no human being can speak out its number. But I really care about these 3 gentile men, and I will not impose a punishment on them but will release them, and they must and will have a good accommodation in my house for the rest of their life and be always at my side as faithful witnesses when those devils in the temple in Jerusalem will have to be resisted in the most powerful way. Just let one of those Jewish priests come to me now again – as happens many times – with a complaint about someone from whom he still has to collect one tenth. Then I surely will tell him what it is all about and what kind of justice he can expect from me. And once I will have left this temporary life, then my dear son Kado will know how to continue in the same spirit.”

[4] **Then he kindly turned to the 3 thieves and said:** “Are you satisfied with my judgment, and do you want to accept my offer?”

[5] **The one who already spoke before, said:** “Well, thus among the gentiles there are still real men, who cannot be found anymore among the Jews who insolently call themselves the chosen people of Jehovah and children of God, but by that they are in reality the children of all devils. With great pleasure and a very thankful heart we accept your offer and want to serve you more loyally than the one you have considered as your most loyal servant. From now on we want to do good because it is good, and chose the truth because of the truth as a guideline for our further life. It will not be Hell –

which is according to the Jews a punishment for the sins of the souls on the other side – that will keep us from doing evil, and it will not be Heaven as eternal reward for the souls for their good deeds, that will urge us to do that which is good and true, but what is good and true in itself will be our most truthful Heaven, and we will zealously strive with all our strength to make that Heaven our own.

[6] However, now we ask you to free us from our fetters, because we really did not deserve to carry them. Truly good people will also perceive that, and a righteous judge should rather chastise pitilessly those who by their merciless way of acting have made criminals of people, and not so much the criminals who – because of need, despair and anger through the limitless and shameless evilness of men – were only forced to actions that are, it is true, evil in itself, but that certainly should be excused to people like us.

[7] O how many are languishing in the dungeons who, counted from their childhood, were certainly not guilty in the least that they became criminals, because they became criminals, either because of a wrong education or in the same manner as we did.

[8] If an extremely good, wise and righteous God would exist, then He also had to realize that. And with His almightiness He should chastise those people who are the main cause that people become more and more evil and who will continue to be the cause for a long time until the possible end of the world and its evil time. But the great and mighty devils in the form of human beings are even for their greatest abominable deeds almost never visibly punished by God as a frightening example for others who are just like them, but they live a completely free and always highly honored and wealthy life and can moreover still commit unpunished one abominable deed after another. If this is the case, then we truly cannot be blamed if we claim that there never existed or can exist a true God as the Scriptures of Moses and the other prophets describe Him to us, and that one or the other earthly power, which we men do not know, has through the influence of the sun, the moon, the planets, the other stars and the 4 elements,

produced us pitiful people and also all other beings and things without its will, and this is more or less how we came into existence by the powers of the raw nature that certainly are as little aware of themselves as man is aware of how his body grows, how all kinds of hairs are produced on his skin and the vermin that annoys him. For this reason, a fool is he who somehow takes pleasure in his so miserably arranged and always-perishable life and who is moreover grateful in full humility and deepest dedication for that kind of life to a God who exists nowhere.

[9] Yes, a good person should seek God – and if he has found Him and has come to know from Him why he was put on this miserable world, and if in full truth there really exists for the soul as such a continuance of life on the other side, then he also should thank Him with all the love of his heart for such a life and existence, which carries great destinies in itself that can be proven. But where can such seeker be found on Earth who has truly succeeded in finding that God somewhere?

[10] And if men have ever found Him somewhere, as we repeatedly can read in the Scriptures, then why does He not let Himself be found by us people of this time? Are we perhaps less human than the men that were named in the Scriptures? Certainly, all men, since their birth, were similarly extremely innocent beings. Who else can be blamed most that the present day people became such pitiful beings except exactly that God who let Himself be found and be known by the men from ancient times, but us, their descendants, are no more heard or seen by Him? And we, weak men, are handed over to the complete arbitrariness of the heartless mighty tyrants, and thereby to all misery.”

## 86. THE RELIGION OF THE 3 ROBBERS



ES, we poor seeking men are forced to a blind belief by various powers with fire, sword and with the cross, but the tyrants can do unpunished whatever they want because they stand above the law. But I am asking pure human intellect if

this would also be right in case of the existence of a truly extremely good, wise, all-knowing and almighty God, for whom all men should be equal, since they are His work and not their own work. If they are now more degenerated than before, can they be blamed? Or can anyone be blamed if he is put out of the body of his mother into this world blind and deaf, and must then live a miserable life?

[2] Oh, oh, friends, for a thinker there are certainly 1,000 times more reasons to doubt the existence of a God than to believe in it. But with this we still do not want to claim definitely and with full conviction that every belief in a God is an empty deceit that was invented by the fantasy of men, which they have presented to the credulous, intellectually blind people as the full truth by all kinds of magic in order to make them more easier servile to themselves.

[3] Once the great majority of people was convinced, it was useless for the few more clearly thinking men to resist against that massive national deceit that was set up, but in order not to be tortured in the most cruel manner as a transgressor of the once determined truth, everyone had to dance and jump according to the tune that was continuously sung to them with a terrible threatening face and threatening voice by the so-called religious teachers. And if someone had the nerve to ask further questions to such a religious teacher about the Being of God, then he certainly would receive an answer that would awake the dead, as is nowadays doubtlessly the case with all priestly castes, with the gentiles as well as with the Jews.

[4] And if someone would secretly search and seek on his own for the existence of a God, then he would found the same as we did, only the mute same working forces of the great nature, and then he would give up, being convinced that all his trouble was useless.

[5] Since until now, also we had the honor to experience this ourselves, we also cannot be blamed on this point by an intelligent human being when under these circumstances we cannot believe in a God, nor in a continuous life of the human soul after the death of the body. What we believe is that in fact nothing can perish in the

great nature but can only change its form. But if our present human form will also have in its other, undoubtedly very divided form, thoughts and a conscience of its own, that is another question.

[6] In short, we have sufficiently explained our reasons why we doubt the existence of a God and why we as men only want to seek and also found from now on the true Heaven in the truth and its resulting good. In this explanation we have now faithfully and truthfully shown to you that we do not hide anything, and so we ask you again, mayor of this city, to free us from our fetters.”

[7] Then the innkeeper ordered his servants to loosen the fetters of the 3, which also happened immediately. Then the innkeeper let the 3 to be brought to another room to give them food and drink, and give them also clean clothes, because their clothing were already in a pitiful state.

## 87. ABOUT THE GUIDANCE OF MEN



ONLY after the 3 were staying cheerfully in one of the next rooms, **the innkeeper said to Me:** “O Lord and Master, what do You think about these certainly well-founded words of these 3 men? No, I have already heard a lot and even read of our philosophers but I never came across anything more solid than that. Even with the best of will and the best of faith, truly nothing can be said against it – nothing against the things individually nor about the things in general, because this is exactly how the situation is with humanity in general, and often also more in particular. And now I surely am extremely curious how You will excuse or justify this.”

[2] **I said:** “No one of you should be worried about that, because I Myself made it happen on account of a few orthodox temple Jews who are staying in the next room – they arrived this night from Jerusalem and rented it for a few days. They sharply listened with their ear to the wall to all the things that were said in the hall about them, and the speaker characterized them with a loud voice exactly how they are. And that was good.

[3] These Jews came here to collect with your help a tithe that is overdue. But now you surely will know what kind of help you will give them. When those 3 men will have regained their strength, then let them be brought here again, then we will further settle and finish the matter in a good way.

[4] **The innkeeper and also Kado said:** “We already thought that this might be the case, but we did not dare to say it aloud, firstly because we did not want to let the 3 know about You prematurely, and secondly because the words of the speaker needed our serious attention and we wanted to see how far the sharp mind of man can reach. And truly, seen from a purely human viewpoint, the speaker was right, also in the description of the relations between the Creator and the created, because for our human mind it is truly difficult to understand how You could have let them wait such a long time for a further revelation of Yourself, Your will and Your purpose with men, and let numberless of them pine away in the deepest night of life. And how many will still pine away without them coming to know anything about You. And even if they will know from the spreaders of Your teaching that You Yourself came to this Earth in the form of a human being and have shown men the way to the eternal life of their souls, will they believe as firmly as we believe now that it is exactly as Your messengers will tell them?”

[5] **I said:** “Although you as human beings are right to talk, ask and have your opinion about that, but My love, My wisdom and order want from Me as Creator to always give My created beings what is most necessary for them at every moment.

[6] Since the first man on this Earth until this moment, men were never kept without any revelation that went out from Me – not even for 1 year – but always in such a manner that their complete free will would not be violated, because man without that free will would not be a human being but only a machine of My will.

[7] That is why also the mind was given to man as a good light in order to seek God and His will, which was also done by many people at all times, and with the right earnest they also found what

they were seeking for.

[8] The fact that God does not let Himself find so easily as many people would like, has the following very wise reason: if people would find with little effort what they are seeking, then the thing they have sought for would soon have no more value for them and they would make little effort to seek and investigate further. They would become lazy, and then the spiritual treasure that was found so easily and fast would be even less useful to them than when they had to seek that treasure continuously and anxiously, which they can find in this world only seldom completely and with much effort. Therefore, great revelations happen only rarely, so that people will have to make effort themselves in the fear of their soul's night in searching with all zeal the eternal truth, and thus Me.

[9] That men in this world, while they are searching, come very often on all kinds of sideways and also into all kinds of uncomfortable circumstances is an earthly evil indeed, but this is not the result of the active earnest searching, but comes from the miserable laziness during the searching, which is a fruit of too much worldly love and self-love by which the people want to make the striving for the kingdom of the spirit as pleasant as possible for themselves. When other people who are still lazier notice that, they will soon and easily say to those who are seeking in a lukewarm way: 'Hey, you are making a lot of effort to search what we have already found so easily for a long time. If you want to believe and serve us and give us small offerings instead of your fruitless independent searching and investigating, then we will tell you faithfully everything what we have easily and quickly found.'

[10] Well now, for the lazy and effort-shunning seekers, such an offer is welcome, they take it and believe what these others are telling them with a serious face. Being helped by all kinds of false wonders and signs which the still lazier seekers for the truth have invented, they present these with all kinds of ceremonies to the blind for the benefit of their earthly good life. So in this manner, the many sorts of superstitions, lies, deceit and total lack of love,



and by that all the evil among the people on Earth exist.

[11] Now of course you are wondering why I permit this. And I say to you: the reason why I permit this, is that it is better for a human soul, who is lazy to seek seriously, to still believe something, and by that faith to adhere to a certain order than that he would completely die off in his laziness and work-shunning attitude. Once the deceit and the oppression will go too far, then the credulous ones are in the first place forced by the need to seek further for the truth independently. They notice the deceit, give up their laziness, begin seriously to seek themselves and do not shun the battle – and from that, will soon come forth all kind of light. And in the second place, after that, a newly given revelation of Mine that is given to a person who has been deceived for so long and who has become by that a zealous seeker, is unspeakably much more welcome, and it is also more effective in getting rid of the old superstition.

[12] Now I have very clearly explained to you why I permit so many things among the people on this Earth according to their own free will, which seems not good and wise in front of the judgment seat of men, yet, deep basically it is very good and wise.

[13] Up to here for what you concern. But now let the 3 come in again, and I will talk with them.”

## 88. NOJED ASKS ABOUT TRUE RELIGION



HE innkeeper called the 3 immediately, and so they came right away. They were in a better shape and thus also more cheerful, and they thanked the innkeeper for the great friendship he had shown to them.

[2] And the speaker asked if he still could add a few words of thanks.

[3] **The innkeeper** said: “Just speak, but keep it short, because you will hear and experience now something very important, which will be for your greatest benefit.”

[4] **The speaker, whose name was Nojed, said:** “Friend, and most

noble among men, I will think about that, because your wish will from now on be a command to us. Since we have found a true person in you as a gentile, and moreover a wisdom that is united with true goodness, which can actually no more be found among the Jews, we thought about your gods and we came to the idea that they could be more than a fable after all. We gladly want to become more familiar now with your doctrine in order to bring offerings also to your gods and to give them all honor.

[5] For this is how I think: the religion, where the best of people can be found, must also be the best and most truthful one itself. Our religion is really not so, because the people who were born and reared in it, are now certainly the worst that can exist anywhere in the whole wide world. The better nations consider and recognize their priests in general as a true pestilence to the people. And a religion whose womb produces only true tigers and hyenas and wolves and bears instead of good and wise people cannot be a good, and still less a true teaching. What do you think, noble friend of men, about this idea of ours?"

[6] **The innkeeper said:** "My friends, about this matter you should talk with this Friend who is sitting here next to me, because He is unspeakably much more skilful and wiser than I and all the Greeks, no matter how good and wise they are."

[7] **Nojed said:** "Your wish is our command. Although this Man and Lord is according to His appearance also a Jew, but He can have become very wise after contact with Greeks, because if He would be a teacher of the temple it would be a sin to waste words about Him, no matter how clear and true they might be."

[8] **Then he turned to Me and said:** "If You are not a disciple of the temple and if You maybe have searched and also found what is true and good as much as we are searching it now and are hoping to find it in some way, then give us Your opinion about the ideas that we have spoken out aloud. Are we not right to search for the truth and its goodness only there where we have found good and wise men?"

[9] **I said:** "Yes certainly, nevertheless, the religion of

Moses is the only true one, although in this time it was just as much trampled down and destroyed by the pigs in the temple as during the old Babylon and Nineveh and still other former cities of whores.

[10] Believe Me: our Jehovah is since eternity the only true, good, living God and has never failed to answer the supplications of those who without doubting believed in Him, who have kept His commandments and thus also who loved Him above all and their fellowman as themselves. Even if He sometimes delayed to completely answer their supplications in order to purify their souls all the more, but He still has never failed to answer them completely and has always fulfilled them, often at a moment when those who prayed for it thought about it in the least.

[11] You yourselves – I know this very well – have often prayed in your need to God that He would take away your misery, but because you previously lived in great wealth as men who were in high esteem, but have thereby manifested physical and spiritual laziness in every respect, He let you go through a serious and hard school of life for a few years, so that you would not only experience the attractiveness of the earthly life but also that you yourselves would experience its bitterness, so that from then on you would search in yourselves and come to know the real value of life and its purpose.

[12] Now you have tasted the cup of the bitter life unto the last drop and have thereby become true, deep thinking men, capable to absorb the true living, godly light of life from the Heavens, and so God has at this moment answered your supplications, now that you needed His help the most.

[13] And what He has done now for you, He has already done very faithfully for a lot of people when in their need they have, really believing, turned to Him, and therefore you cannot say anymore that the religion of the true Jews is false and untrue, but the religion of all pagans surely is.

[14] Do you perhaps think that this innkeeper, who is a patrician of this city, would have shown you mercy if he still were a pagan?

Oh, absolutely not. As a pagan he would have treated you with all the sharpness of the Roman law. But since he, together with his whole house, is in his heart no more a pagan but a true Jew, just like Abraham, Isaac and Jacob, he therefore has on My advice done you well, what you are enjoying already now and will enjoy even more in the future. Can you see that?"

### 89. THE CIRCUMSTANCES OF THE FAMILY OF HIPONIAS, THE FATHER OF THE 3 THIEVES



**OJED said:** "O wise Friend, this seems very close to the truth, and it also will be so, because it is written that God's decrees are untraceable and His guidance and ways inscrutable. But why were our mother, who always acted and lived strictly according to the laws of the temple, and also our 4 most innocent sisters, so completely deserted by Jehovah? If the teaching of the temple is a completely destroyed and trampled down teaching, how could our mother and our poor innocent sisters be blamed for that? As we have heard as an established fact, our mother died soon after her entrance in that beautiful home of God – probably from poisoning – and our sisters were raped at once, and who knows what else happened to them. Could the good and very wise God of the Jews also be pleased about that, since He permitted it? If You can also reassure us about that, we also want to stay firmly believing Jews."

[2] **I said:** "Oh, nothing is easier than that – then listen: your father, whose name is Hiponias, as well as the eldest of you, was a Jew who was converted to Judaism after the more pure teaching of the Samaritans. He did not like the empty ceremonies and all kinds of other deceptions of the temple. But because of that, he always had difficulties with his wife, who just like your sisters who became the same as she, was a real temple fool. So your honest father died of sorrow, and on his deathbed he still prayed God to let his wife and his daughters see, even during this earthly life, that they were not walking His ways but on the ways of the prince of

the lie and the power of death. And God answered the prayer of your father who always was entirely faithfully devoted to Him in the truth.

[3] And what means could be more suitable and better for those 5 women, who expected their salvation entirely from the temple, than to let them taste the superior salvation of the temple? It is true that the earthly life of your mother, who was the greatest temple fool, has ended in the temple, but thereby she has entirely returned to the true faith of her husband whom she had given so much sorrow, and she has learned to despise the doings of the temple with all her heart. And your sisters soon came to know more closely – out of their own experience and with a lot of tears – about the angels of God who were serving them, and they quickly came to abhor them greatly. As a result of a higher decree and permission of God, they are now completely healthy and filled with the right kind of faith and trust in the only true God of the Jews in Essaea, in the house of the innkeeper of the large inn at the square, where at some opportunity you can meet and speak with them. But today it is barely the 4<sup>th</sup> day that they were brought there by 2 arch-Pharisees together with several others for healing. All further details you will be able to hear in due time from their own mouth.

[4] And can you now still claim that the God of the Jews is an invented, empty fable, now that you know all this?”

[5] **Nojed said:** “Friend, You are a prophet, we believe You, and we believe now also again in the God of Abraham, Isaac and Jacob. For if You would not be a prophet, filled with the Spirit of Jehovah, then You could not know so precisely our names and still less our most secret life’s circumstances. Therefore, all honor again to the only true God of the Jews, who, by His care, has made us in a wonderful way true human beings. In which country did You become a prophet? Are You also a Samaritan?”

## 90. ABOUT THE DESTINY OF MEN



SAID: “Listen, Nojed, and also your brothers Hiponias and Rasan. I am not a Samaritan as you mean and understand it, and yet, I also am a Samaritan, just like I also am not a Jew, and yet, I still am a Jew, and I also am not a gentile, and yet, I still am a gentile, otherwise I could not associate in a kind way with the gentiles. In short, I am everything with everything and in everything, because where the truth, love and its goodness are completely working together, there I also am with everyone on the whole Earth, and I am cursing no one who strives for the truth and its goodness.

[2] However, the one who, out of love for the world and self-love, turns his back on the truth and all its goodness, and thus inevitably sins against the truth and its goodness – which is the eternal pure love in God – sins also against God’s order and against its unshakable justice, and he curses himself.

[3] But if he realizes his great evil, returns to the truth and begins to search that truth and its goodness and also begins to act accordingly, then the curse goes away from him in the same measure as he makes the truth in full earnest the guideline of his life. Then God will take him by the arm and lighten more and more his heart and mind and will strengthen his will, with the gentiles as well as with the Jews. And so I am, from God’s Spirit that lives in Me, everything in everything, in the gentiles as well as in the Jews.

[4] You also take Me for a real prophet, and I say to you that I also am one, and yet, again I am not, because a prophet had to do what God’s Spirit commanded him to do. But I Myself am Lord and servant, I prescribe the right ways for Myself, and no one can hold Me accountable and say: ‘Why are You doing that?’ For I Myself am from and in Myself the truth, the way and the life, and he who will act according to My teaching and will believe that I Myself am the truth, the way and the life, and thus an entirely independent, completely free Lord, will also just as I, possess eternal life in himself.

[5] For if men of this Earth want to become children of God, they must try in every way to be as perfect as the eternal and holy Father in Heaven who is in Himself the eternal truth, the eternal love and power, and all the endless good, righteous and wonderful that results from it. Therefore, it is also written in the Scripture: ‘God created man after His likeness, He made him after His image and blew His breath into him, so that he would become a living, free soul.’

[6] In this manner, men of this Earth are not simply and solely creatures of Jehovah’s almightiness, but children of His Spirit, and consequently of His love, and thus – as it is also written – gods themselves.

[7] And if they are – and their completely free will that is not limited by anything clearly proves this to them – then they also are completely free lords and judges over themselves. But they only become perfect and lords who are completely equal to God, by making God’s will, that is faithfully revealed to them, as their own will by acting according to it, in which they also are completely free.

[8] That is why God works only very seldom visibly among the people because already since the very beginning He has given them out of Himself the capability to slowly raise themselves, out of their own power, up to the highest level of life that is equal to God.

[9] Thus, the one who, as soon as he uses his mind, begins to search for the truth and its goodness and will also act immediately according to what he has found, is already walking on the right way, and God will lighten that way for him more and more and lead him to his glory. But the one who, also by his own will, becomes lazy and who will attach himself to this world and its enticements – which are only present for the outer and perishable sense organs of the material or physical man for the test of his free will – will judge himself out of his free will and will make himself equal to death and judgment, and is consequently himself also as good as judged and dead.

[10] And this death is then what you have rejected as the concept ‘Hell’ as punishment for the soul because of his sins, because you never more want to avoid sin out of fear for such punishment, neither do you want to hope for a Heaven as reward for living according to the known truth. And I fully agree with you, for that kind of Hell does really not exist anywhere, as less as that kind of Heaven. And yet, Hell and Heaven exist, but not outside of man, but inside of him, according to how he judges himself in the manner that I have shown you just now.”

## **91. ABOUT THE NECESSITY AND PRUPOSE OF TEMPTATIONS**



F this world would not be provided with all imaginable enticements, and would only be for men as a desert is for wild animals, then his free will, that is equal to God, his reason and his mind were given to him in vain. Because how could his love be awakened, and, after it is awakened, what must it desire and want, and what could purify his reason and awaken his mind and bring it to life?

[2] Thus the almost endless great diversity, good and bad, noble and not noble, exists only for the sake of man, so that he can see, come to know, investigate, choose and efficiently use everything. So from that, he can also conclude that a very wise, good and almighty Creator has created and arranged all that, and when man, out of himself, begins to reason like that, then the Creator never fails to reveal Himself more closely to thinking man, as this was undeniably the case at all times of mankind.

[3] But of course, if men go too much astray and become entangled in the enticements of the world and think that they only exist to provide themselves, as sensible and thinking human beings, of all imaginable pleasures from the world that is richly equipped with all kinds of things, and if they do not discover the real purpose why they have been put into the world and who put them into the world, then there can be no question of a real, higher revelation of



God and His will of love. That can only take place when men begin to think due to all kinds of need and misery, at least up to the point that they will ask: ‘Why actually did we have to come into this miserable world, and why must we actually let ourselves be tormented and tortured unto our certain death, which is the miserable ending of our despair?’ – as you also, Nojed, were babbling in the same philosophical manner.

[4] Then the moment has come on which God will again reveal Himself to men, first by the mouth of awakened men, and by other signs, but also by all sorts of judgment over those people who became rich and mighty, proud and loveless and very arrogant through all kinds of lies and deceptions and the suppression of the poor and the weak – people who do not think anymore about any God themselves and still less have any faith in their heart, but who only throw themselves into all the pleasures of the world, run over the poor and who do not even consider them anymore to have the value of a human being but only of a simple animal.

[5] Once the measure among men on the world will be full, a great judgment will come, and together with that, also a great, direct revelation from God to men who in their heart will still believe in God and who have thus also kept the love for Him and their fellowman.


[6] Then those who deny God and the proud deceivers and suppressors will be wiped off the surface of the Earth, and those who believe and the poor will be raised up and be enlightened from the Heavens, as this is the case now, and as it will be the case again later in about 2,000 years. The time, in which this can, and also certainly will take place, is as easy to recognize as can be seen in the late winter when spring draws near and you look at the trees and see how their buds are swelling more and more and become more juicy and how the juice, just like the tears of men, will drop down from their branches and twigs on the soil, and in a certain way are begging for deliverance from the need of the winter in which so many trees were pining away.

[7] So once the heart of the poor people will become brighter by

the light of the truth from God, and will swell, and when moreover by the merciless and limitless suppression the soil will become humid because of their tears, then the great spiritual spring has come very close.

[8] If you 3, and also you My already older friends, will look at that closely, then you soon and without difficulty will discover what kind of time this is, and what kind of citizen I actually am.”

## 92. THE OBJECTIONS OF NOJED ABOUT THE DIVINITY OF THE LORD

 **BEING** completely surprised, **Nojed** said: “O great and incredibly wise Friend, these words sounded marvelously in our ears and in our heart. From Your words we have understood that You are more than a prophet, because apart from Moses and Elijah no prophet has reached that point, and even they, never spoke about their own glory, but always only about the glory of God. But You said that You are a completely independent powerful Lord, that You can do what You want, that no God, and even less a man can and may ask You account by asking You: ‘Why are You doing this or that?’ Listen, if this testimony that You are giving about Yourself is undoubtedly true, then between You and God there is no other difference except that You, just like we, are a God who came into existence through time, and Jehovah on the other hand is God since eternity. Well now, that is for our understanding really too high to grasp, although also we know that God has said through the mouth of the great prophet to the former pious Jews: ‘You are gods if you precisely keep My commandments and thus make My will the same as yours’.

[2] Since then, a lot of Jews have lived until our time who have very strictly followed God’s commandments from childhood, but among them there was not one who really by far dared to claim that he was an independent powerful lord just like God, who never has to give an account to God and still less to men for all his doings. Friend, how do we actually have to understand

that truthfully?”

[3] **I** said: “That is very easy and clear. Did I not say that someone who completely has come to know God and His will, who firmly acts accordingly and so makes God’s will completely as his own, is equal to God? And if God is a Lord by His love, wisdom and power, then he, who has become equal to God in everything, will also be the same in spirit.

[4] I think that this is not so difficult to understand, because about what should he have to give an account, no matter of what kind, to God or even to a human being, when he thinks, wills, speaks and acts only out of God’s will and Spirit?

[5] Is God’s pure will in man perhaps a will that is less divine than in God Himself, and does he perhaps has less independent power than in God who is present everywhere and thus most certainly also in man? That is why a real human being must also become and be as perfect as his Father in Heaven. And if man really is, is he then also not a lord full of wisdom, might and power?”

[6] **On this, Nojed said:** “Great and truly more than wise Friend, You have spoken living and enlightening true words, and I have no objections. But besides that, one thing remains also true, and that is the following: man can really make progress through the way of absolute self-denial, so that he will resemble God and will thus also be powerful, as this was most obviously the case namely with the great prophets, but still, man is and remains in a certain way a very small god who only came into existence through time and thus with all his perfection that resembles God, he is submissive and limited, while Jehovah is eternal, thus without beginning, infinite in time and space and therefore not limited by anything. And this more than endless great difference between the one and eternal only true God and the human god that came into existence through time can eternally never be wiped away.”

### 93. NATURAL MAN AND MAN WHO IS PERMEATED WITH THE SPIRIT OF GOD



SAID: “You have very well said and evaluated that. Man who has been created can of course never be compared to the actual initial Being of God, but by God’s initial eternal will, there is an uncreated, eternal Spirit out of God that lives in man, which can of course not have any limitation in man, as less as in the actual initial Being of God Himself, since he is one with it.

[2] Or do you perhaps think that the light of the sun that enlightens and warms up the Earth at this moment is younger and more limited than the light that has enlightened and warmed up the Earth inconceivably long times ago? I say that you are a very clever and correct thinker and speaker, but you only will begin to think and speak in the spirit of the full truth out of God when your soul has become fully united in the eternal Spirit out of God. But this can and will only happen when from now on you will have made the will of God, of which you are aware, completely as your own free human will in everything that you say and do. Did you understand that?”

[3] **Nojed** said: “O Friend, we surely will still need a long time for that, because we still have many things of the world in us. Before all this will be completely removed from us and become a little aware of the almighty presence of the divine Spirit in us, o, for that – as I already mentioned – there still will be a lot of time that will flow in the sea of the eternal and never returning past.”

[4] **I** said: “That is also speaking in a very earthly human way. Because look, also for the divine Spirit in man there is neither a time that passes away nor a limited space, and thus also neither a past nor a far future, but only an eternal presence. But in this world, everything has its time, and no fruit will ripen at the tree already during the time of blossom. However, if you firmly resolve to live and act from now on unshakably according to God’s will, you soon will talk differently.

[5] Already many were of the same opinion and have spoken like

you now, but when they heard from My mouth what they had to do and how they had to live, and went then immediately to work, they quickly made great progress.

[6] When you soon will go to Essaea, you will already find an example in the chief Roklus of how much progress someone can make in a short time with God's love and mercy once that he had taken his spiritual perfection completely seriously.

[7] But since I very soon will leave this place with these friends of Mine, you surely will hear from the innkeeper further details about Me and begin to live and act with all the more zeal and earnest according to My advice, and then Jehovah's blessing will be very noticeable to you.

[8] And now I have further no more to say to you, because you would not be able to bear it, but when God's mercy and love will awaken in you, it will automatically lead you into all wisdom that you will need for this world. Thus, now you can return to the room again that the innkeeper has assigned to you."

[9] The 3 thanked Me for everything I had done for them and had said to them, and they went to their room in which they kept hidden as long as the market lasted, so that they would not be recognized by one or the other businessman or buyer and be troubled.

## THE LORD ON THE WAY FROM JERICHO TO NAHIM IN JUDEA

### 94. THE LORD LEAVES JERICHO. ZACCHAEUS IN THE MULBERRY TREE.



When we were together again, **the innkeeper** said to Me: “O Lord and Master, would You still not like to stay with us this afternoon.”

[2] I said: “I have well provided you with all that you needed. Now remain in My teaching and act and live accordingly, then I also will be in you with My Spirit. However, with My body I have to leave now for the sake of the many poor, blind and dead. Besides, when I leave now and walk in the daytime through Jericho, many will recognize me anyway who will be walking before and after Me on My departure, which will cause a great sensation. If I would stay here this afternoon while many guests will arrive here, it would make My presence even more known. And this I do not want because of the temple servants who are here. That is why I will immediately leave this place with My disciples and go in the direction of Nahim.”

[3] So after that, I said to the disciples that they had to prepare to leave.

[4] So they did, and we were ready to move on. But because several helpers of the house heard it, they ran outside onto the square and said to the people that the famous Savior Jesus of Nazareth would soon leave the house, and more precisely in the direction of Nahim.

[5] When the people heard that, they walked quite a distance on the way before us, and so the road was full with people and far beyond the big tollhouse of Zacchaeus who was the chief of the toll collectors, because all of them wanted to see in Me the Man about whom they had heard so many miraculous things.

[6] The tollhouse of Zacchaeus was well over ½ hour walking outside of the city in the direction opposite to the one from which

we came to Jericho. When Zacchaeus saw that many people from the city crowded on the road and beyond his tollhouse, he came out of his house and asked his people what was happening there.

[7] Those to whom he asked said that I, the famous Savior Jesus of Nazareth in Galilee, would soon travel with My disciples along this road to Nahim and that they wanted to see Me.

[8] When Zacchaeus heard that, he said: “Oh, all the more I have to see Him, for I have heard really great miraculous things about Him from my friend Kado, the old and the young one, and from his old servant Apollon, and also from a blind person who has been made seeing a few days ago by that Savior, and I felt terribly sorry that I could not see Him because immediately after His arrival in Jericho He went already the next morning to Essaea. But now that He will travel again through Jericho – even along this road – I must see Him, no matter what.”

[9] But because the people were crowding more and more on the road, and our Zacchaeus, who was little of stature, noticed that he would hardly see Me through the crowd, he soon climbed in a mulberry tree and waited in this manner until I would come by.

[10] While the people had already occupied the streets of the city and even more the big road and beyond the tollhouse because of Me, and I was still with My disciples in Kado’s front house – for I knew well how the all too servable house servants of Kado had made Me known without having received an order for it – I said to the innkeeper, who was still next to Me, what had happened there in a very short time, after which he promised Me to call his helpers severely to account.

[11] But I advised him against it because the helpers had done it with good intentions. But I desired from the innkeeper that he would let us out through the back way, because there were too many people waiting for Me at the main entrance.

[12] The innkeeper did so immediately, and so we went quite easily outside, unseen by the big crowd, through a narrow and seldom used street, and we took there a pathway that led to about 100 paces before the big tollhouse on the main road, and so we

escaped the big crowding in the city as well as the greatest part of the main road from the city to the tollhouse.

[13] When we came, as already mentioned, very near to the big tollhouse on the main road and I was recognized by a few people, there was soon a big noise, and **many** were jubilating aloud: “There He is, there He is, the great Savior of Nazareth! Hail to Him, and hail also to us because we came to see Him now!”

[14] However, My disciples threatened the noisy people and commanded them to keep quiet.

[15] But I rebuked them for their behavior towards the people and said: “I am the Lord. If I can bear the loud jubilation of the people, then you surely will be able to bear it also. Let always love and patience guide your steps, and never threats or domination, for it is indescribably more beautiful to be loved by the people than to be feared by them.”

[16] When the disciples heard that from Me, they gave in, and we quietly continued our way, and so we soon came to the mulberry tree in which the little Zacchaeus, the chief of the toll collectors, was waiting for us.

[17] When we came to the tree I stood still, looked up and said: “Zacchaeus, come now quickly out of the tree, for today I have to stay in your house.”

[18] Then Zacchaeus climbed down from the tree and received Me and My disciples with the greatest of joy.

[19] But when **the people** saw this, they soon began to grumble and said: “Oh look now to that Savior who says that He accomplishes His works through God’s Spirit. That must be a nice Spirit of God that enters the house of toll collectors, who are still the greatest sinners, and there He eats and drinks.”

[20] Then the grumbling people began to disperse more and more.

[21] However, when **Zacchaeus** noticed that the people made such remarks about Me, he was irritated about the people on account of Me. He came to Me and said loudly: “Look, o Lord, also without the testimony of the people I well know that I am a sinner, and so I am really not worthy that You, as very righteous One, want to stay



with me, but because in Your great mercy You have looked upon me anyway and are giving me such a great and invaluable friendship, I want to give half of all my many goods to the poor. And should I have cheated someone, let him come and I will pay him back 4 times.”

[22] When the people, who were still present in great numbers, heard that loud speech of Zacchaeus, they calmed down, because **a few of the better ones** said among each other: “Just look, a man who wants to do that and who also will do it, is not such a very great sinner. Because alms always make up for a great number of sins, and he who will pay back 4 times a certain good that he has appropriated himself in an unrighteous way to the one from whom he stole it, has redeemed the guilt against God and men, and thus we cannot account it as a mistake to the Savior when he enters the house of a sinner who wants to improve his life.”

[23] But others, namely the poor, were already counting beforehand if by the dividing of the goods they would receive something from Zacchaeus, and how much. Again others considered also how they could go to Zacchaeus with false witnesses and prove to him that also they had been cheated by him for that and that much in that and that time and during that and that occasion, in order to receive 4 times as much back from him.

[24] However, later in the house I pointed out all these things to Zacchaeus and advised him to be wise and careful, which he also faithfully did.

## 95. THE PARABLE OF THE ENTRUSTED POUNDS



WHILE the people were spreading more and more I said aloud to Zacchaeus, who was now completely happy: “Today a great salvation has come to this house and thus also to you because you also are a son of Abraham, for I as the Son of Man and true Savior have come to search and to make blissful those that are lost, and as Savior I only come to the sick and not also to the healthy ones who do not need the help of a doctor.

[2] Thus I have come into the world to bring back the Kingdom of God, which they have lost now for already a long time, and its justice that does not exist anymore among men. So I am the Way, the Truth, the Light and the Life. Whoever believes in Me will have eternal life.”

[3] When **the people**, of whom quite a great number was still present, heard that, they said among each other: “Although this Man has most miraculous and rare qualities, but by thinking that He Himself is the One who will bring us back the lost Kingdom of God and its justice, He proofs to be presumptuous and overestimates Himself, for we are coming from the neighborhood of Jerusalem and do not know in the least that this might happen. But if He says and claims that He will bring us back the lost Kingdom of God and its justice, then He also can reveal it to us immediately. What is He waiting for and why is He keeping us in useless and tensed expectation?”

[4] But **I** turned to the people who were judging in this manner among each other, and because I was with this people practically in the neighborhood of Jerusalem, I related to them the following image: “You are right by saying that you are coming from the neighborhood of Jerusalem and that you know nothing of the fact that the Kingdom of God and its justice is brought anew and wish that the Kingdom of God should be revealed here at once, if this can be revealed by Me and I wish to do so.

[5] I am now amongst you indeed in the neighborhood of the blind Jerusalem that with open ears does not hear anything and with wide-open eyes does not see anything. How often have I already been in Jerusalem and have taught you and have done signs before your eyes as a witness of the true reason of My coming into this world, and still you say that you know nothing of the fact that the Kingdom of God and its justice is being brought back, and you want now from Me – if ever I am the One who brings back the Kingdom of God and its justice anew – that I also would reveal the Kingdom of God and its justice in your presence now immediately. Very well then, I will do it, thus listen

to the following image:

[6] A noble man traveled to a far country to take a kingdom into possession and then to come back. However, before his departure he called 10 helpers to him, gave them 10 pounds and said: ‘Do business with that until I come back. The one amongst you who will give me a good profit will also receive the right reward according to how he will deserve it.’

[7] Then the noble man left. And the helpers began to do business with the pounds, in a useful and useless manner.

[8] However, the citizens of the country were hostile against the noble man who was their lord and king, and when they heard that he went on a trip and the helpers were his acting representatives, they send him a message to the place he had traveled, and let him know: ‘In future we nevermore want you to rule over us.’

[9] But now it happened that the lord came back after having taken possession of the country, and he first called the same 10 helpers to him to whom he had given the money to do business with, to know how much profit each one of them had made.

[10] The first one came to him and said: ‘Lord, your pound have produced 10 pounds. Here is your pound and there are the other 10 pounds.’ And the lord said to him: ‘Ah, you good and loyal helper. Since you have been loyal in the least, you will now have power over 10 cities.’

[11] Then a second helper came and said: ‘Lord, your pound has produced 5 pounds. Here is your pound and there are the other 5.’ And the lord said also to that helper: ‘So you also will have power over 5 cities.’ And so it also happened to the others who earned something with that 1 pound.

[12] Now also a 3<sup>rd</sup> helper, who was actually the least, was especially called, and he came and said: ‘Look, lord, here is your pound that I have kept in a sweat-cloth. I was afraid of you, because I well knew that you are a hard man who takes what he did not deposit and reaps what he did not sow.’ And the lord said to him: ‘I will judge you with your own words, you cunning man. If you knew that I am a hard man and take what I did not deposit

and reap what I did not sow, then why did you not put my money in the bank, so that it would have given me a great profit?' Then the helper did not know what to say because he could not further justify himself.

[13] And the lord said to the other helpers: 'Take away the pound of this lazy helper and give it to the one who has earned 10 pounds for me. He will know best how to work with them.'

[14] Then the other helpers said to him: 'But he already has the most.'

[15] But the lord said to the helpers: 'O truly, I say to you all: to the one who has, will still be given more, so that he will have abundance, but of the one who does not have – just like you in Jerusalem – will soon be taken away what he maybe still has. But those enemies of mine, who did not want that I should rule over them (namely the Pharisees), bring them here and strangle them in my presence.'

[16] But so that you also would understand what this image means, I will explain it to you very briefly. So listen:

[17] The lord who went on a trip to take a faraway kingdom into possession is God who spoke to you through Moses. He gave the 10 pounds (the laws of life) to the Jews on 2 tables of stone with which the first Jews had acted well and therefore they soon had great power.

[18] That other helper means the time of the kings who earned only 5 pounds for the Lord. Therefore, their power was rightly determined according to their earnings. However, how that time became more and more meager what concerns the earnings for the Lord I already have shown you through the actions of the still remaining helpers, and you can examine them further in the book of the Kings and in the Chronicles.

[19] However, the 3<sup>rd</sup>, completely lazy helper represents this time, in which the Pharisees are hiding the pound – which was given to them by God – in the true sweat-cloth, for the eyes, ears and hearts of the poor and deceived humanity, and they also do not want to put it in the bank of the gentiles in the form in which they have

received it from God, so that it would give the Lord a great profit. However, in the bank of the still blind gentiles they put their own dirt that they call out to be gold with which they commit a great profit for their body.

[20] So the Pharisees and Jews of this time are the bad citizens who are hostile against the Lord and who do not want Him to rule over them. Therefore, it will also happen to them what I have shown you here in this image. Since they have earned nothing, also that which they still had will in the first place be taken away from them and given to the one who truly has now the most, and these are now the gentiles who represent at the same time that faraway kingdom to which the Lord went on a trip to take it into possession. And He already has taken it into possession and has now returned home in Me to settle accounts, as the image has shown you from different angles.

[21] In short, the light will be taken away from the Jews and be given to the gentiles. The time that the citizens who were hostile against God the Lord and will be punished has come very near, and those to whom the light was given and has already been given will be the new servants of the Lord who will strangle the enemies of the Lord.

[22] What I have revealed to you now is also God's Kingdom that I bring you back at the same time as its justice. Whoever will take it to heart, and who will truthfully and conscientiously manage the pound that was lent to him in order to do business with it, will also receive the reward of life.

[23] This I have said to you, citizens of and around Jerusalem – it will be good for him who will conscientiously take it to heart.”

## 96. THE LORD HEALS THE SON OF ZACCHAEUS



**W**HEN the Jews heard what I said, they became angry, and **a few of them** said among each other: “The Pharisees were right after all when they persecuted this Galilean, because from His words it clearly shows that He will set up the Romans against us who take Him for a God because of His sorceries, and they will certainly take away all our rights and make us all completely their slaves. If He is the One who will bring back the lost Kingdom of God and its justice, and if this has to consist of what He has revealed to us now, He just can keep His Kingdom of God and that nice justice to Himself. And if He will continue to proclaim ever loudly such a Kingdom of God and its justice to us Jews, then it could happen that the Jews will strangle Him earlier than He will do to the Jews with the help of the Romans.”

[2] **When My disciples** heard these talks, they said to Me: “Lord, do You not hear what these people are saying? Will You let them go from here unpunished?”

[3] **I** said: “No one has put his hand on Me yet to grab Me, then why should I punish them? I have spoken first, and now they talk among each other and they begin to clear off because they did not like the taste of My words, and for this I do not punish the blind ones. But once they will put their hands on Me, then also the punishment will come over them, as I have shown you already several times. So let them talk unpunished and let them go their way. But let us now go into the house of friend Zacchaeus, then he will prepare a midday meal for us.”

[4] **After these words of Mine** we went into the house of Zacchaeus who let immediately bring us bread and wine and commanded his people to do their utmost best to serve us as good as possible.

[5] **When we were now sitting** in a very large and well-equipped room and had refreshed and strengthened ourselves with bread and wine, our Zacchaeus began to thank Me with all his heart because I told the people from Jerusalem, whom he detested, that which they

had deserved already for a long time, for although Zacchaeus was a descendant of Abraham, he was a Samaritan and therefore all the more hated by the people of Jerusalem.

[6] So he also asked Me if I was against the fact that he was a Samaritan.

[7] But **I** said to him: “Just remain who you are, and be righteous out of true love for God and your neighbor, then you will please Me better than the Jews who kiss the gold of the temple and chase away the poor from their front door with dogs. Therefore, I also will soon let them be chased away and scatter them among foreign nations over the whole world, and they will in future have no more country of their own and possess no more kingdom. But let us let them go their own way and sin until their measure will be full.”

[8] After these few words of Mine, Zacchaeus thanked Me again, and he asked Me for advice, as to what he should do with his eldest son who was already 16 years old, but since 3 years he had become insane and from day to day he fell into greater madness. He already had called all known and best doctors for his son, and they all had tried to heal him, but all their knowledge and trouble had not only no result, but his son was after each treatment of a doctor worse than before.

[9] Then **I** said to Zacchaeus: “Friend, no earthly doctor can heal such affliction with his herbs. But bring your son here, then you will see the power of God’s glory.”

[10] Then Zacchaeus ordered his helpers to bring his son firmly bound out of his safely locked-up room.

[11] **Then the helpers said:** “Lord, that will be very difficult in the presence of these foreign guests, because firstly he rages almost continuously, and secondly he stinks worse than all pestilence because he constantly smears himself with his excrements.”

[12] Then **I** said: “Just bring him here, for I want to see and heal him.”

[13] **A helper, who was of high esteem in the house, said:** “O Friend, only God can heal him, but on this Earth no human being anymore. If You also heal him, then You are not a human being,

but a God.”

[14] **I** said: “Do not worry about that, but do what you have been told.”

[15] Then the helpers went to bring the son, and all **My disciples** were shocked when they saw him and said: “He is in a still worse condition than what we have seen in the region of the Gadarenes.”

[16] But I stood up, threatened the evil spirits in the son and commanded them to leave him immediately forever.

[17] Then they still pulled the son once more back and forth, and in the form of many black flies they left the son who became then completely healthy.

[18] Now **I** said to the helpers: “Now bring him outside to the spring and clean him. Give him also clean clothes and bring him here again, so that he can partake with us of the midday meal.”

[19] And so it was done. Now when the son was sitting at our table, healthy and clean, all the relatives and acquaintances that were living in the house came to our room, and they were extremely surprised about this fast healing of the son. And Zacchaeus thanked Me enthusiastically for this healing.

[20] And **the chief helper** said to Me: “Lord, You are not a human being like we are, but You are a true God whom we men want and will always worship.”

[21] While the helper was still speaking, the midday meal was set on the table and we began to eat.

## 97. WHY THE POSSESSION OF THE SON WAS PERMITTED



**D**URING this eating and drinking, several of them asked the healed son, who was now looking completely fit and cheerful, if he had to endure much pain during his sick condition.

[2] But he (**the healed son**) said: “How can I know that, because I was as good as dead? I did not have any feeling and I also was not aware of anything that was going on around me. However, I know that I was continuously in a dream and I was speaking with good



people in a beautiful environment.”

[3] This was surprising to those who were present and they could not understand it, and Zacchaeus asked Me how this was possible, and why it was permitted by God.

[4] I said: “Friend, we will not lose many words on this now. With such afflictions, the soul withdraws into the heart, and one, or often many evil and impure spirits live in the rest of the body and do with it whatever they want, but the soul who rests in the heart does not notice anything of that.

[5] However, such possession is permitted in order that men, whose belief in God and in the immortality of the soul has almost completely disappeared, will begin to think about spiritual things again and will also begin to believe in it. Because also you became already weak in faith, and therefore this lesson before My coming to this house was also very necessary for you.

[6] If I would have come earlier, you yourself would not have believed Me as you believe Me now, and if this evil did not happen to your son, of whom you had great expectations, then pride and haughtiness would have grabbed you in such a way that you would have become a true devil among men. You would have driven out every belief in God and would have considered men only as machines who would only have any value for you if they would serve you almost for free and help you to give you still greater riches.

[7] But when your son, who is your beloved one and your great pride, became so much sick as I have met him here, your heart changed. You began to think about a God again and to believe in Him, and you became more humble of heart. Besides that, you also called upon all the doctors that you knew – gentiles or Jews, that was the same to you – and paid a lot of money for that, but when you saw that no doctor, no Essene and still less one or the other magician could help your son, you became sad and began to think about it seriously why God, if He would exist, inflicted such evil on you.

[8] You began again to read the Scriptures and discovered more

and more that your conduct and actions towards your fellowmen was not right, and so you promised God in full earnest that you wanted to make up manifold for every injustice that you have committed.

[9] When the intentions in you became more and more serious and true, and it also became more and more clear to you that only the almighty Father in Heaven could help you, I soon came into this region, and you heard what I had done for that blind man.

[10] Then your faith in God became also stronger and more intense because you received a testimony of the old and the young Kado about Me, so that there was no more doubt in you that I am not only a prophet but also the Lord Himself. And look, you became ripe, so that I have come to you now and have helped your son with My power.

[11] Now, if you will think deeply about this, it will be clear to you why I allow all kinds of evil among men in whose heart every heavenly spark of life is not yet completely extinguished.

[12] However, with completely wicked and refined living people who are not worth anymore to receive an admonition from Me, such permissions to improve them are of course left out, because they do not help anymore and make the wicked ones even more wicked than they already are. But these kinds of people are consuming their material life here – but after this life will await their own judgment, and that is the other, eternal death.

[13] The one to whom I still allow all kinds of sufferings and distress, I am helping at the right time. The one however whom I allow to continue unhindered to enjoy his earthly proud and reviling good life, carries his judgment and eternal death already in himself and thus also with him everywhere. Thus, now you also know why many people of worldly esteem and worldly riches can continue to sin and do cruel things unpunished until the death of their body.”

## 98. ABOUT THE MEASURE OF GOOD AND EVIL



HOWEVER, a certain measure was determined by Me in this world for everyone for what is good and true as well as for what is evil and false.

[2] If a good person has completely reached that measure by his zeal, then all further temptations will also cease, and then he will pass into the full light from the Heavens from one level of life's completion to a still higher level, and so forth unto infinity.

[3] But when an evil person has made his evil measure full, then all further admonitions will also cease, and then he sinks from that moment on ever deeper away into an ever darker night and harder judgment of his already dead life and existence, and by Me he will not be considered differently than a stone to which no life but only the judgment and the eternal compulsion of My will is visible, which the elders have called 'the wrath of God'.

[4] However, how much time a very hard stone will need before it will somehow become softer and become a kind of soil that will still remain unfertile for a long time, that is a question that even the most perfected angel who lives in the highest heavenly light cannot answer, for only the Father knows that, who is in Me as I also am in Him.

[5] But when too many people will have reached the full measure of their evil, then the time of their unpunished evil actions will be shortened by Me for the sake of the still few good ones and chosen ones, and then their own judgment and their death will devour them before the eyes of the few righteous ones, just like it was the case at the time of Noah, and of Abraham and Lot, and also partially at the time of Joshua, and as it still will be repeatedly the case from now on.

[6] The beginning of that will soon be experienced by the Jews, as well as later by other kingdoms with their rulers and nations. And in not completely 2,000 years there will again be a very big and general judgment, leading to salvation of the good ones and to ruin of the worldly great ones and the complete loveless people.

[7] How that judgment will look like and what it will imply, that I have revealed already several times to all My disciples who are present here with Me, and after Me they will proclaim it to the nations of the Earth. Happy the one who will take it at heart and who will arrange his life accordingly, so that he will not be taken by the judgment.

[8] And now, My friend Zacchaeus, you know sufficiently how you should act for the salvation of your soul and what you should do for that, and we have strengthened ourselves now sufficiently with food and drink at your table. Therefore, we want and will stand up now again and go on our way to Nahim, for today I must arrive in the mentioned place before sunset.”

[9] Now **Zacchaeus** said: “O only true Lord and Master, from here to that place it is still a long way, and in the natural manner it will prove to be very difficult to reach it today before sunset, because it is much closer to Jerusalem than the distance from here to the place that You mentioned. On camels, the trip can surely be made in 1 day, but on foot in hardly ½ day that is still left now it probably will not be possible without a miracle.”

[10] **I** said: “That, friend, will be My concern. If we were able to travel the still longer way from here to Essaea without camels in 1 day, then we also will be able to cover the much shorter way from here to Nahim. You still have the desire that you would like Me to stay here until tomorrow, but I alone know best what is My plan, and that is also how I must do it, not as My flesh wants, but as He wants who lives in My soul. And therefore I must arrive today before sunset in that intended place.

[11] Remember My teaching, and act accordingly, then you will live in the light from God. And when you will hear that the Pharisees have captured Me and killed this body of Mine – which also must be permitted to their ruin, but also to the resurrection of the many dead who are now still pining away in their graves of unbelief and delusions and who have no life of the spirit in themselves – then do not be irritated by that and let your faith not waver, because on the 3<sup>rd</sup> day I will rise again and come to all My


friends and give them eternal life.

[12] But the judgment will break loose over My enemies, which will lead to their ruin, which many who live now will still see. Now I have told you also that, and you know now how you should behave in the future.

[13] Now I also have lent you a pound. Manage it well and rightly, so that I can receive it back from you with interest when I come back. Now you are set over something small, and then you will be set over something big, for he who is loyal in that which is small, will also stay loyal in that which is big.”

[14] After these words I blessed the whole house of Zacchaeus and went immediately on My way with My disciples.

## 99. THE PAGAN VILLAGE WITH THE TEMPLE OF MERCURY

 HERE were however still a lot of people on the street who wanted to see and speak to Me one more time, because it became known by the servants of Zacchaeus’ house what I had done for his son. However, I did not let Myself be disturbed and walked quickly through the crowd without allowing them to hold Me up. But because a few hundred people wanted to escort Me, I stood still for a short while and indicated to those who walked behind Me that they should turn around and go home, which they also did.

[2] But while I was in this way held up by the people, a woman who suffered already for several years of bleedings and who could be helped by no one, penetrated through the crowd towards Me. The woman touched My cloak in the full belief that this would help her, and so on that same moment she was healed.

[3] In order to try the disciples and the other people I asked: “Who touched Me in faith, for I noticed that a power went out from Me?”

[4] **The disciples and several other people** said: “There, look, that obtrusive woman had touched You.”

- [5] Then the woman fell at My feet and asked Me forgiveness, because she was afraid that she would be punished for it.
- [6] But I said to her: “Stand up and go home, for your faith has helped you. But do not sin anymore if you want to stay healthy.”
- [7] Then the woman stood up immediately and went home, while she was praising God’s power.
- [8] Immediately after that, I hastily sent the people away and left quickly with the disciples.
- [9] And soon we came into a desolate region through which the way was going. At that time there were no travelers, and so we could cover the way unseen in the already known manner in less than ½ hour, which otherwise would have taken about 10 hours, and we reached a region that was partially inhabited by Jews and partially by Greeks and where Babylonians had settled.
- [10] We came in a little village that belonged to the Greeks. In the center of that village there was a temple on a hill that was dedicated to the pagan god Mercury. To permit that pagan temple in the Jewish country, the inhabitants of that village had to pay considerable taxes every year to the temple in Jerusalem after which they received then permission from the temple again to bring their god Mercury offerings for 1 whole year and keep certain feasts into his honor. Today it was a day of Mercury for the Romans, and although it was the day after the Sabbath for the Jews, it was precisely at the same time a feast day of the above mentioned pagan god, and the Greeks were busy with their idol.
- [11] When we arrived on that spot, the Greeks made us stand still and wanted us also to bend our knee for the idol, as a custom of old, thus as some kind of politeness.
- [12] But I said to them: “Listen, you blind gentiles should rather bend your knees and heart for the only true God of the Jews, because this dead and powerless idol of yours is a work of human hands and thus much less than the smallest, most insignificant moss plant. However, the one and only true God of the Jews has created only out of Himself Heaven and Earth and everything that it carries. That is why all men should only believe in the one, true

God, worship Him only and have no other, dead idols to honor with all kinds of foolish ceremonies that are disgraceful for human dignity.”

[13] **A Greek said:** “When we come to Jerusalem we do not refuse to bend our knees for your God, although we know very well that there is no God in the great temple of Salomon, no matter in what kind of form. The Jews have only a box, out of which on certain times a naphtha flame flares up, which is however considered so holy that it only may be seen and worshipped a few times a year by the supreme and highest Jewish priest. But we also know that that box is also made by human hands, just like our god. Then how can You say that the God of the Jews is the only true one and has created Heaven and Earth out of Himself for which all men should believe in Him, worship Him only and honor Him and must have no other idols?

[14] Friend, it seems to me that we have nothing at all to blame each other for what concerns the truth of which God is the real one. In our gods, who are symbols of the different forces of nature, we only honor the forces of the great nature that are more or less known to us, and not the statue that is made by human hands and the temple that belongs to it, and this is certainly wiser than for you Jews to consider an old box and the temple that belongs to it as the only true God and to worship them. By asking you to bend your knee – out of politeness – for our Mercury while passing by, we certainly do not want to make you disloyal to Judaism and thus tempt you to commit a sin against your God.

[15] But if You and all your companions can give us an actual proof that only your God is the only true one, despite my sensible arguments against the truth that you claim to have, then we are not so stubborn that we should not turn very quickly and without any difficulty simply and solely to your God.”

[16] **I said:** “Friend, such a proof we can give you indeed without asking you to bend your knees before us. However, I have to make a condition to you before that, to which you first should try to comply, to see if you will succeed in it or not. If you succeed, then

we also will bow our knees before your Mercury and will then continue our way as Jews. If you do not succeed to comply with this condition, then I will give you the actual proof that the God of the Jews is the only true one and will turn you away from your expensive gods and you will freely bend your heart and knees before our God.

[17] The condition is as follows: you already have honored your idol yesterday and today, and you have put down the offerings in the temple, and therefore the idol should be well disposed and will quickly answer a prayer that is directed to him.

[18] Look, there on the stairs of the temple sits a born-blind girl of 12 years old. She is the beloved one of her prosperous parents, and they would give everything if her sight could be given back. Thus, turn you all to your god, with the request to open the eyes of the blind one, because such blind ones cannot be healed by anyone on the whole Earth – only an almighty God can do that. If your god will heal the blind girl, then we also want to bend before him, but if he will not heal her, which is most likely, then I will heal her with the power of the Spirit of our God that lives in Me. But after the girl has been made seeing, I will, from the place where I am standing now, destroy the temple with the idol statue in one moment, in such a way that you will not even recognize the place anymore on which now the temple with that idol statue is standing. Go and fulfill the condition that is made to you.”

[19] **The Greek**, who was also the father of that blind girl, said: “Friend, we want to attempt it, as I already have done several times – unfortunately always without the least of result. But what can we ask You, Friend, if Your only true God will maybe let You down also and not answer Your wish? For concerning this subject I already have spoken with a lot of Jews who also believed very seriously in their God, and every one of them admitted seriously to me that it is really not that easy at all concerning the direct answering of the prayers that you direct to Him. But with this I do not wish to bring any doubt on what You promised to do, because in Your words sounded a very sure confidence. However, if the



result of Your God will finally look like that of our god, then what?"

[20] **I** said: "Then we will be your slaves for the rest of our lives. But now go to your god and present your request to him."

## 100. THE HEALING OF THE BLIND GIRL ACHAIA



**AFTER** these words of Mine, the Greeks went to their idol and prayed with a loud mourning that lasted a little less than ½ hour, of course without any result.

[2] When they finished their mourning prayer, **the Greek** came again to Me and said: "Friend, as You can see, our trouble was useless as always. Now it is Your turn to give us the actual proof according to which your God is the only true one. If You succeed, we will immediately become Jews like you forever."

[3] **I** said: "Then go and bring your blind daughter here and convince yourself if she is still completely blind. Only after that I will open her eyes."

[4] Since he already believed now that his daughter would become seeing, **the Greek** went very happily and brought the blind girl to Me with the words: "Here she is, best Friend, and she is still completely blind. Now be so kind to open her eyes with the help and the active power of Your God."

[5] **I** said to the girl: "Achaia, would you like to see the light and numberless beautiful other things on Earth, just like the other people?"

[6] **The girl** said: "O Lord, if I could see by Your power, I would be more than happy and love You more than everything in the world. O, please open my eyes."

[7] Then **I** breathed over her eyes and said: "Achaia, I want that you will see at this moment, and that from now on you will nevermore be blind."

[8] When I had said these words to the girl, she became completely seeing, and out of joy she did not know what she had to do first, and so it was also the case with her parents.

[9] Only after a while, **the girl** and her parents and brothers and sisters fell down before **My**, and she said: “O Lord, You are more than all men around the whole Earth. You Yourself are the one and only true God, not only of the Jews but of all men on the whole Earth. To You only I want to give every offering and love You, glorify and praise You my whole life long”.

[10] **I** said: “Achaia, why do you actually want to praise **Me** as a God? Do you not see that I am a human being, just like the others around you?”

[11] **The girl** said: “Indeed, indeed, but only in appearance, in Your outer form, but Your inner self is filled with God’s power, and that is actually the only true God. Besides, You did not say to me: ‘The God of the Jews will make you seeing’, but You said: ‘Achaia, I want that you will see’, and then I became seeing. So You have helped me out of Your own power that must be purely divine, because otherwise I surely would have remained blind forever. So to You I give all my love and deepest reverence.”

[12] After this statement, also all the others came and glorified and praised **Me**, and all eyes were aimed at **Me**.

[13] While they were all looking at **Me** and were glorifying and praising **Me**, I made the temple to disappear, together with its idol by the power of **My** will, and then **I** said then to the Greeks: “Since you have found now the right and only true God, out of **My** perfect power I already have destroyed your idol and the temple that belongs to it. Go and try to find the place where the temple stood.”

[14] Then they all went to see the temple, and they could not determine anymore where it has stood before, for I not only destroyed the temple with the idol statue but also the hill.

[15] When the Greeks saw that, they began to glorify and praise **Me** even louder, and they asked **Me** what they had to do to be more worthy of the grace that was given to them.

[16] I instructed them with a few words. They all accepted **My** teaching and they soon formed a good congregation in **My** name.

# TABLE OF CONTENTS

1. THE LORD TEACHES THE ROMANS .....	2
2. THE USE OF THE POWER TO PERFORM WONDERS .....	5
3. THE ESSENES COMPLAIN TO THE LORD ABOUT THEIR NEED ....	8
4. THE ADVICE OF THE LORD TO THE ESSENES .....	11
5. TE BUSINESS CARAVAN FROM DAMASCUS .....	14
6. THE GOODBYE OF LAZARUS' FAMILY .....	18
7. ALONG THE WAY TO THE INN .....	22
8. ABOUT RELIGION AND USEFUL PRAYER .....	27
9. THE PARABLE OF THE JUDGE AND THE WIDOW .....	30
10. THE ORDER IN THE HOUSEHOLD OF GOD .....	32
11. ABOUT THE RETURN OF THE LORD .....	35
12. BEFORE THE INN OF A TAX COLLECTOR. THE STORY OF THE PHARISEE AND THE TAX COLLECTOR. ....	39
13. HEALING IN THE HOSPITAL OF THE TAX COLLECTOR. JESUS LET THE CHILDREN COME TO HIM. ....	41
14. THE LORD AND THE RICH CHIEF .....	46
15. PETER ASKS FOR THE DISCIPLES' REWARD .....	50
16. THE ANNOUNCEMENT OF THE SUFFERING. THE DISCIPLES AND THE BLIND MAN ALONG THE ROAD TO JERICHO.....	53
17. THE LORD IN THE INN AT JERICHO .....	55
18. THE INNKEEPER ASKS ABOUT THE LORD .....	57
19. THE INNKEEPER ASKS ABOUT HIS SON WHO DISAPPEARED WITHOUT A TRACE .....	60
20. THE ARRIVAL OF KADO, THE SON OF THE INNKEEPER .....	64
21. THE WISHES OF KING ABGARUS OF EDESSA .....	67
22. THE MEAL WITH THE INNKEEPER .....	70
23. PURPOSE AND MEANING OF CEREMONIES .....	73
24. THE NATURE OF TRUTH .....	78
25. THE PECULIAR APPEARANCE ON THE ISLAND PATMOS .....	82
26. THE LITTLE CLOUD APPEARS A SECOND TIME .....	87
27. THE DREAM OF THE VILLAGE PRIEST .....	91
28. THE LITTLE CLOUD APPEARS A THIRD TIME .....	95
29. PHILOSOPHICAL IDEAS ABOUT NATURE .....	99
30. ABOUT FUTURE EVENTS .....	103
31. THE LIBERATION OF MATTER .....	105

32.	THE DIFFERENCE BETWEEN EPICURES AND CYNICS FROM A SPIRITUAL POINT OF VIEW .....	108
33.	THE FIRST 2 KINDS OF FIRE OF PURIFICATION .....	110
34.	THE 3 <sup>RD</sup> AND 4 <sup>TH</sup> FIRE OF PURIFICATION .....	112
35.	THE CONDITIONS FOR THE RETURN OF THE LORD .....	115
36.	THE LORD AND HIS FOLLOWERS ON THE HILL ARALOTH .....	116
37.	ABOUT THE LOCATION OF THE OLD CITY OF JERICO .....	120
38.	THE PURPOSE OF NATURAL ORDER .....	125
39.	THE FLIGHT EXPERIENCE OF THE GREEK .....	128
40.	IN ESSAEA AT THE INN .....	133
41.	ABOUT THE SERIOUSNESS OF THE LORD .....	137
42.	THE CORRECT FORGIVENESS OF SINS .....	140
43.	THE DESIRE OF THE ARABIAN .....	143
44.	GOD'S REVELATIONS TO THE NATIONS .....	147
45.	ABOUT THE KEEPING OF FEASTDAYS. QUESTIONS AND OBJECTIONS OF THE DISCIPLES CONCERNING THE ESSENES. ....	149
46.	THE LORD AND THE ARABIAN ROBBERS .....	153
47.	ABOUT THE PURPOSE AND ADVANTAGE OF TRAVELING .....	157
48.	INSTRUCTING THE TEACHERS .....	160
49.	THE HEALING OF THE SICK PEOPLE OF THE CHIEF OF THE ESSENES .....	164
50.	THE HEALING OF THE POOR .....	168
51.	THE ATTEMPT OF THE RICH .....	171
52.	ROKLUS SENDS THE RICH TO THE LORD .....	175
53.	THE TRUE WORSHIP OF THE LORD .....	178
54.	WHAT THE LORD REQUIRES FROM HIS FOLLOWERS .....	181
55.	THE 2 PROUD PHARISEES FROM JERUSALEM IN ESSAEA .....	184
56.	ROKLUS AND THE 2 TEMPLE SERVANTS .....	189
57.	ROKLUS REVEALS THE INTENTIONS OF THE PHARISEES .....	191
58.	ROKLUS HEALS THE SICK .....	196
59.	ROKLUS AND THE ROBBERS .....	200
60.	THE FOOD MIRACLE OF THE LORD .....	202
61.	THE WIFE OF THE INNKEEPER .....	206
62.	THE GREATEST MIRACLE OF THE LORD: HIS WORD .....	210
63.	THE LORD AND THE SUPERSTITIOUS INNKEEPER .....	213
64.	THE INN OF THE ESSENES FOR THE POOR .....	217
65.	THE MIRACLES IN THE INN BEFORE THE GATE .....	220

66.	HOW THE HELPERS OF THE ESSENES CAN BE PUT INTO SERVICE .....	225
67.	WITH THE FOSTER CHILDREN OF THE ESSENES .....	228
68.	THE LORD LEAVES THE ESSENES .....	232
69.	THE LORD ON THE WAY TO JERICO. THE LORD MEETS A GROUP OF POOR PILGRIMS. ....	235
70.	THE MIRACLE IN THE HOUSE OF THE INNKEEPER .....	237
71.	THE HEALING OF THE SICK HELENA .....	241
72.	THE LORD BEARS WITNESS OF HIMSELF .....	245
73.	THE ARRIVAL BEFORE JERICO .....	247
74.	THE LORD IN JERICO. MEETING KADO AGAIN. ....	250
75.	THE LORD AND THE SICK BUSINESSMAN FROM SIDON .....	252
76.	A HARP PLAYER SINGS FOR THE LORD .....	255
77.	THE REWARD OF THE SINGER .....	258
78.	THE GREEK ASKS THE LORD A QUESTION ABOUT THE HISTORY OF CREATION .....	261
79.	THE LORD HEALS THE GREEK WITH THE SICK STOMACH .....	263
80.	THE LORD SPEAKS ADMONISHING WORDS TO THE GREEK ...	267
81.	THE SHAMELESS ACROBATS AND THEIR RIGHTFUL REMOVAL .....	270
82.	WHAT THE GREEKS THOUGHT ABOUT THE DISAPPEARANCE OF THE ACROBATS .....	272
83.	A TRIAL SESSION IN THE INN .....	274
84.	THE LIFE'S STORY OF THE ROBBERS .....	277
85.	THE ANGER AND GOOD INTENTIONS OF THE INNKEEPER .....	279
86.	THE RELIGION OF THE 3 ROBBERS .....	282
87.	ABOUT THE GUIDANCE OF MEN .....	284
88.	NOJED AKSKS ABOUT TRUE RELIGION .....	287
89.	THE CIRCUMSTANCES OF THE FAMILY OF HIPONIAS, THE FATHER OF THE 3 THIEVES .....	290
90.	ABOUT THE DESTINY OF MEN .....	292
91.	ABOUT THE NECESSITY AND PURPOSE OF TEMPTATIONS .....	294
92.	THE OBJECTION OF NOJED ABOUT THE DIVINITY OF THE LORD .....	296
93.	NATURAL MAN AND MAN WHO IS PERMEATED WITH THE SPIRIT OF GOD .....	298
94.	THE LORD ON THE WAY FROM JERICO TO NAHIM IN JUDEA THE LORD LEAVES JERICO. ZACCHAEUS IN THE MULBERRY TREE. ....	300

95.	THE PARABLE OF THE ENTRUSTED POUNDS .....	303
96.	THE LORD HEALS THE SON OF ZACCHAEUS .....	308
97.	WHY THE POSSESSION OF THE SON WAS PERMITTED .....	310
98.	ABOUT THE MEASURE OF GOOD AND EVIL .....	313
99.	THE PAGAN VILLAGE WITH THE TEMPLE OF MERCURY .....	315
100.	THE HEALING OF THE BLIND GIRL ACHAIA .....	319

---